Śrī Madhva Siddhānta Onnāhinī Sabhā Publication No. 208

रुक्मिणीशविजयः
Rukmiṇīśa Vijaya

प्रथमो भागः – Part I

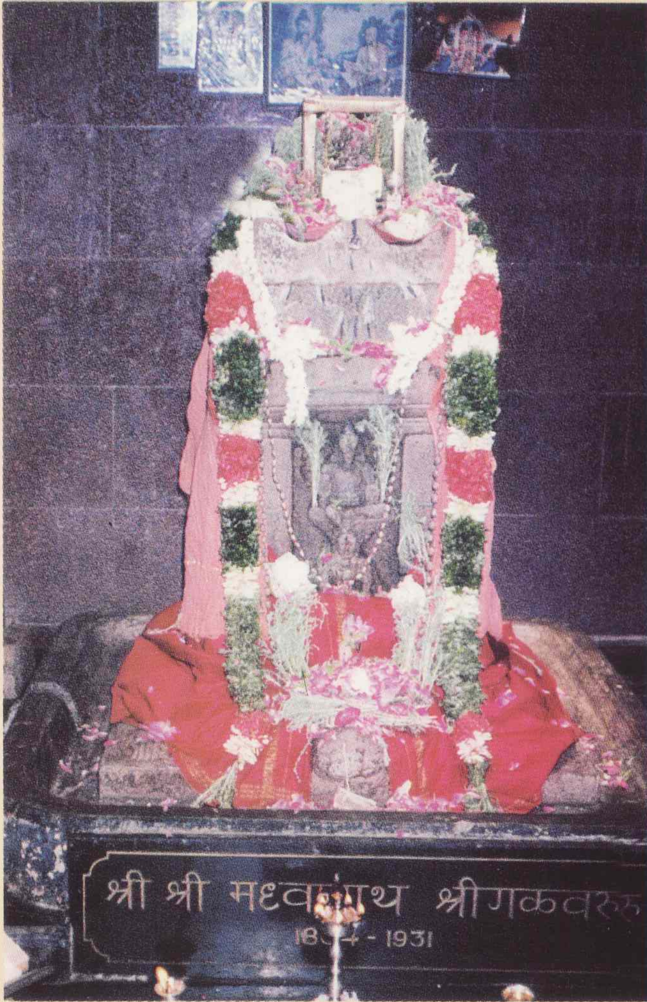
प्रथमः सर्गः – First Sarga



॥ श्रीमदानन्दतीर्थभगवत्पादाचार्याः ॥

Śrī Madhva Siddhānta Onnāhinī Sabhā
TIRUCHANUR - 517 503 (Near Tirupati, A.P.)
2007

Śrī Śrī 1008 Śrī
Madhvanātha Tīrtha Śrīpādaṅgalavaru, Śrīraṅgam



श्रीवेङ्कटार्यवरपुत्रसुपुत्ररत्नं
श्रीरङ्गदेशवरभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीमध्वनाथमुनिरत्नवरं श्रयेऽहम् ॥

॥ श्री ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

रुक्मिणीशविजयः

Rukmiṇīśa Vijaya

प्रथमो भागः – Part I

प्रथमः सर्गः – First Sarga

By

Tāmraparṇī Subbāchār Rāghavendran, M.A, B.L.

(T. S. Rāghavendran, Advocate, Coimbatore)

Śrī Madhva Siddhānta Onnāhinī Sabhā

TIRUCHANUR - 517 503

(Near Tirupati, A.P.)

2007

Rukmiṇīśa Vijaya
Part I – Sarga I

With English Rendering by :

Śrī T. S. Rāghavendran, M.A., B.L.
45, Bharati Park Cross Road 3,
Coimbatore - 641 011. (Tamilnadu)

Published By :

Śrī Madhva Siddhānta Onnāhinī Sabhā
Tiruchanur - 517 503, (Near Tirupati, A.P.)

Printed Pages : xxxviii + 162= 200

Copies can be had from :

(1) The Hon. Secretary,
Śrī Madhva Siddhānta Onnāhinī Sabhā
Tiruchanur - 517 503, (Near Tirupati, A.P.)

(2) Secretary, **S.M.S.O. Permanent Nidhi**
19, Car Street, Triplicane, Chennai - 600 005

(3) **T.R.V. Vittal,** B.Com., B.L., Advocate
"Kaveri House", 598, Telugu Brahmin Street
Coimbatore - 641 011. (Tamilnadu)

Printed by :

Dhananjay Warkhedkar
at : **Sudhā Mudraṇa,**
Uttaradi Mutt Compound, Basavangudi,
Bangalore - 560 004.
☎ Office : 6560 2836 Resi : 2672 3107

Publisher's Note

We are extremely happy and as a matter of fact there is no limit for our joy and we are ever grateful to Lord Śrī Veṅkaṭeśwara because we are able to place before the devoted readers our 208th Publication connected to Rukmiṇīśa Vijaya Part I – Sarga I.

Our Joint Secretary, Śrī T. S. Rāghavendran, M.A., B.L., Advocate has written this book taking large pains and has devoted almost his life for the propagation of the philosophy of Śrī Madhvāchārya to all the devotees of the world.

We are totally amazed and we consider this as a **wonder in the world when one single author has written so many books on Vedānta which can reach even ordinary people with limited knowledge of Sanskrit and śāstras.**

We quote here an observation from great Mahāmahopādhyāya *Prof. K. T. Pāṇḍurangi* of Bangalore has written while wondering and appreciating and congratulating Śrī T. S. Rāghavendran as below :

"I am in the academic field for the last 60 years. I have not come across any scholars who has made such a big contribution, either quantitatively or qualitatively".

"Śrīmad Bhāgavata is Simha i.e. Lion and Śrī T.S.R.'s works are Māṇavaka, the boy. I congratulate him for his achievement".

Prof. D. Prahlādāchārya of Bangalore states :

"I have no word to express my admiration for the yeoman service being rendered by your kindself to Śrī Madhva Siddhānta, single handedly.

My only prayer to the Lord is to give you more health and strength so that you can continue to contribute such splendid work on Śrī Madhva Siddhānta for a long time".

Prof. T. S. Rama Rao of Chennai states :

"I find that your book are evidence of your ripe and and intensive scholorship in Madhva Granthas. I am amazed that a very busy lawyer like you could write so extensively and so well on Mādhva granthas. I pray Śrī Hari-Vāyugaḷu to bestow on you with a long and healthy life so that you may serve the Mādhva public with such learned publication in years to come".

Śrī Vijendra Rao of Chennai states :

"The entire Mādhva fraternity is profounded your eminence and scholarship. May your good work continue is my prayer to Lord Śrī Hari.

I am very happy that in your unsatiable thurst to pen Śrīmad Āchārya's works and Hari-Bhakti you have chosen this and each book is a master peace work".

"Śrī Madhva Ashṭottaram is a crowning jewel. The reasons for Advaitins not accepting Pañcharātra have been very strongly brought out by you. I was very much impressed by this.

Such a highly erudition filled work Adhikaraṇas etc. have been made so lucid and simple, to be understood by a common man, by translating in English, shows really your greatness".

Śrī Bālāji Rao, Chartered Accountant, Mumbai states :

"We are indeed very fortunate to have your Association and be blessed with the books written by you.

Each book is like a marvel and undoubtedly a valuable treasure for all seekers of knowledge. The style in which these books have been written is excellent and even complex topics have been covered in such way that appeals to the layman as well as learned paṇḍits.

Besides the reader derives merit (puṇya) of reading entire sadāgamas irrespective of which book is being read.

Please continue to bless us and guide us so that we are able to appreciate the glories of our Śrīmad Āchārya's granthas".

The learned author has taken very large and huge considerable pains for writing this book and if a devotee reads carefully this book his bhakti towards **Śrī Hari-Vāyugaḷu will increase to a very large extent and this is the only and proper way to attain Moksha.**

Śrī T. S. Rāghavendran, popularly known as T.S.R. who is also my Vidyā-Guru, is a highly devoted humble and sincere scholar. He has been well traditionally and systematically trained by his father and Vidyā-Guru Tāmraparṇi Śrī D. V. Subbāchār, a star in the sky of Dwaita Vedānta, for a number of years. His Guru felt extremely happy at the humble achievements and growth of his son-śiṣya and blessed and ordered him to workout plans and schemes, so that the works of Śrīmad Āchārya and his followers can be carried to the ordinary devoted public who may not be able to read the original works due to multivarious handicaps. Following the mandate of his father sincerely and in an humble way, Śrī T. S. Rāghavendran, working round the clock, to fulfill the promise made to his father and Vidyā-Guru. This humble Śrī T.S.R. is achieving the results by Śrī Hari-Vāyugalu's grace step by step.

Śrī T.S.R. has to be thanked by one and all through out the world for his very sincere and highly dedicated devoted service to the world of Vedānta and Dwaita religion in particular.

The most noteworthy point is, that, he never aspires anything even in mind in return of worldly gain at all. All that he humbly wishes that the devoted readers should amass virtues and should obtain the grace of Śrī Hari-Vāyugalu and thereby he obtains a share in it, and he feels highly satisfied and feels immensely joyful and thanking Hari-Vāyugalu for having chosen him for this great noble task. S. M. S. O. Sabhā and the entire world of Vedānta, should always be indebted to him for such selfless great services rendered.

Incidentally Śrī. T. S. Rāghavendran, has written and published 142 works which are very useful for all, which are listed below. They are most useful and essential now and are connected to topics of large interest to the devoted truth-seekers. This is the only way to march towards spiritual path to Moksha and these works are hailed throughout the world. **These works are the need of the hour for devotees.**

The publications are :

(1) श्री वायुतत्त्वमहिमा – Unique Glory of Śrī Vāyu-Tattwa 1992

(2) अचिन्त्यशक्तिविचारः – Incomprehensible and Extra-ordinary Power of Lord Nārāyaṇa 1994

(3) जीवकर्तृत्ववादविचारः – Action or Agency of the soul 1995

(4) भगवद्गीतायां अवक्षेपकाः – Quiz in Bhagavad Gītā 1995

(5) गीतायथार्थभावसङ्ग्रहः – अर्जुनविषादयोगः – प्रथमोऽध्यायः – Authentic Elucidation of Gītā – I Chapter – Arjuna's Mental Distress 1995

(6) हरिः परतरः – Hari is Supreme. 1995

(23) **Souls are higher and lower** (नीचोच्चभावं गताः) 1999

(24) श्रीमन्महाभारततात्पर्यनिर्णयः – Chapters 14, 15 and 16 1999

(25) श्रीमन्महाभारततात्पर्यनिर्णयः – Chapter 17 1999

(26) **Viṣṇu Stuti** (by Śrī Satya-Sandha Mahāprabhu) 2000

(27) **Vināyaka Chaturthi** (as per Vedas) 2000

(28) श्रीमन्महाभारततात्पर्यनिर्णयः – Chapter 19 2000

(29) श्रीमन्महाभारततात्पर्यनिर्णयः – Chapters 23, 24, 25 2000

(30) श्रीमन्महाभारततात्पर्यनिर्णयः – Chapters 27, 28 2000

(31) **Three Ratnas of Śrī Vādirāja Mahāprabhu** 2000

(32) **Mahimās of Śrīmad Bhāgavatam** (as per Padma Purāṇa) 2001

(33) **Ṛshi Pañchami Vrata Kathā Mahimā** 2001

(34) **Dhruva – Devotee of Lord Hari** 2001

(35) **Satyanārāyaṇa Vrata Kathā Mahimā** 2001

(36) तार्किकमतसूक्ष्मविचारः – Critical Analysis of Tarkika School 2001

(37) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
Part - I (1 to 106 names) 2001

(38) **Jolts of Jayatīrtha Mahāprabhu —**
जयतीर्थमहाप्रभोः रोमाश्चितोभरितदिव्यवाक्यानि 2001

(39) तीर्थप्रबन्धः – पश्चिमप्रबन्धः –
Tīrtha Prabandha - Paśchima Prabandha 2001

(40) हरिकथामृतसार – मंगलसन्धिः –
Harikathāmṛta Sāra - Maṅgaḷa Sandhi 2002

(41) ब्रह्मतर्कवैभवम् – Glories of Brahma Tarka 2001

(42) हरिकथामृतसार – करुणासन्धिः –
Harikathāmṛta Sāra - Karuṇā Sandhi 2002

(43) **Śrī Viṣṇu Sahasranāma Bhāṣya Saṅgrahārtha**
Part - II (107 to 202 names) 2002

(44) तीर्थप्रबन्धः – उत्तरप्रबन्धः –
Tīrtha Prabandha - Uttara Prabandha 2002

(45) तीर्थप्रबन्धः – पूर्वप्रबन्धः –
Tīrtha Prabandha - Pūrva Prabandha 2002

(46) **Sangraha Ramayanam** – (Tamil)
(Bala & Ayodhya Khandas) 2002

(47) हरिकथामृतसार – व्याप्ति-भोजन-सन्धी –
Harikathāmṛta Sāra - Vyāpti & Bhojana-Sandhīs 2002

(48) तीर्थप्रबन्धः – दक्षिणप्रबन्धः –
Tīrtha Prabandha - Dakshiṇa Prabandha 2002

(49) विभूतितत्त्व – Vibhūti Tattwa – Bhagavad-Gītā 10th
Adhyāya, Bhāgavata - 11th Skandha - 16th Adhyāya,
Vāyu Purāṇa - Māgha Māsa Māhātmya 1st Adhyāya,
and Harikathāmṛta Sāra - Vibhūti Sandhi 2002

(50) सुधासंग्रहः – In Sanskrit by Tāmraparṇī
Śrī D. V. Subbāchār and English by
T. S. Rāghavendran for the first Adhikaraṇa
''Jijñāsādhikaraṇam'' of 88 verses in Anuvyākhyāna 2002

(51) हरिकथामृतसार – पंचमहायज्ञसन्धिः तथा पंचतन्मात्रसन्धिः –
Pañcha Mahāyajña Sandhi & Pañcha Tanmātra Sandhī 2002

(52) तात्पर्यचन्द्रिकायाः असदृशमहिमा –
Unparallel Mahimās of Tātparya Chandrikā 2002

(53) श्री मन्त्रालयमहाप्रभोः त्रीणि रत्नानि –
प्रातःसङ्कल्पगद्यम्, रामचारित्रमञ्जरी, कृष्णचारित्रमञ्जरी
Three Ratnās of Mantrālaya Mahāprabhu
Prātaḥ Saṅkalpa Gadyam, Rāma Chārirta Mañjarī,
and Kṛṣṇa Chārirta Mañjarī 2002

(54) श्री व्यासकरावलंबनस्तोत्रम् –
Śrī Vyāsa Karāvalambana Stotram 2002

(55) श्रीरंगमाहात्म्यम् – Śrī Raṅga Māhātmyam 2002

(56) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २१ –
Mahābhārata Tātparya Nirṇya - Chapter 21 2002

(57) संग्रहरामायणम् – सुन्दरकाण्डः –
Saṅgraha Rāmāyaṇa - Sundara Kāṇḍa 2002

(58) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
Part - III (203 to 305 names) 2002

(59) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २२ –
Mahābhārata Tātparya Nirṇya - Chapter 22 2002

(60) मणिमंजरी – (प्रथमभागः) भगवद्गीतायां नवरत्नानि च
Maṇimañjarī (Part I) & Nine Gems in Bhagavad Gītā 2002

(61) **Saṅgraha Rāmāyaṇa** - (Araṇya Kāṇḍa, Kishkindhā Kāṇḍa, and Sundara Kāṇḍa – in Tamil) 2002

(62) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २६,
हरिकथामृतसार - मातृकासन्धिः च –
Mahābhārata Tātparya Nirṇya - Chapter 26 &
Harikathāmṛta Sāra - Mātṛkā Sandhi 2002

(63) अपूर्व-असाधारण-अणुद्वयम् –
Delightful & Extra-ordinary Two Aṇus in Vedānta 2002

(64) ब्रह्मसूत्रभाष्ये साधनाध्याये भक्तिपादः –
Brahmasūtra Bhāshya - Sādhanādhyāya Bhakti Pāda 2002

(65) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
Part - IV (306 to 400 names) 2002

(66) ब्रह्मसूत्रभाष्ये साधनाध्याये अपरोक्षज्ञानपादः – Brahmasūtra Bhāshya - Sādhanādhyāya - Aparoksha Jñāna Pāda 2003

(67) ब्रह्मसूत्रभाष्ये साधनाध्याये उपासनापादः –
Brahmasūtra Bhāshya - Sādhanādhyāya Upāsanā Pāda 2003

(68) ब्रह्मसूत्रभाष्ये साधनाध्याये वैराग्यपादः –
Brahmasūtra Bhāshya - Sādhanādhyāya Vairāgya Pāda 2003

(69) ब्रह्मसूत्रभाष्ये अविरोधाध्याये युक्तिपादः –
Brahmasūtra Bhāshya - Avirodhādhyāya Yukti Pāda 2003

(70) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
Part - V (401 to 502 names) 2003

(71) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
Part - VI (503 to 608 names) 2003

(72) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः ४ तः ७ –
Mahābhārata Tātparya Nirṇya - Chapter 4 to 7 2003

(73) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः ८ तथा ९ –
Mahābhārata Tātparya Nirṇya - Chapter 8 & 9 2003

(74) श्री विष्णुतीर्थ महाप्रभोः कृतयः –
Works of Śrī Viṣṇutīrtha Mahāprabhu 2003

(75) महालक्ष्म्याः महिमा –
Mahimās of Mahālakshmī 2003

(76) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
Part - VII (609 to 701 names) 2003

(77) श्री विजयीन्द्रमहाप्रभोः चरित्रं कृतयश्च –
Life and works of Śrī Vijayīndra Mahāprabhu 2003

(78) रुक्मिणी कल्याणम् –
Rukminī Kalyāṇam 2003

(79) हरिकथामृतसार – कल्पसाधनसन्धिः –
Harikathāmṛta Sāra - Kalpasādhana Sandhi 2003

(80) युक्तिमल्लिका – गुणसौरभम् – १ (श्लोकाः १ – १३१) 2003
Yuktimallikā — Guṇasaurabham Part - I (Śloka 1 to 131)

(81) हरिकथामृतसार – भक्तापराधसहिष्णुसन्धिः –
Harikathāmṛta Sāra - Bhaktāparādha Sahiṣṇu Sandhi 2003

(82) मन्दहास-हसन-तात्पर्यसंग्रहः, वनभोजनमाहात्म्यं च –
Significance of Smile and Laughter and
Vanabhojana Māhātmyam 2003

(83) द्वादशस्तोत्रम् (स्तोत्रचूडामणिमाला) प्रथमोऽध्यायः –
Dwādaśa Stotram — First Adhyāya 2004

(84) ब्रह्मसूत्रभाष्ये अविरोधाध्याये समयपादः –
Brahmasūtra Bhāshya -
Avirodhādhyāya Samaya Pāda 2004

(85) सदाचारस्मृतिः – Sadāchāra Smṛti 2004

(86) विष्णुसहस्रनामभाष्यसंग्रहार्थः —
अष्टमः भागः (७०२ तः ८०१ नामानि)
Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha
Part - VIII (702 to 801 names) &
हरिकथामृतसार – नामस्मरणसन्धिः –
Harikathāmṛta Sāra - Nāmasmaraṇa Sandhi 2004

(87) आथर्वणोपनिषद् – (मुंडकोपनिषद्) (सर्ववेदसारः)
ĀTHARVAṆA UPANISHAD
(Muṇḍaka Upanishad) (Quint Essence of Vedas) 2004

(88) विष्णुसहस्रनामभाष्यसंग्रहार्थः —
नवमः भागः (८०२ तः ९०८ नामानि)
Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha
Part - IX (802 to 908 names) &
हरिकथामृतसार – बिंबापरोक्षसन्धिः –
Harikathāmṛta Sāra - Bimba Aparoksha Sandhi 2004

(89) ब्रह्मसूत्रभाष्ये अविरोधाध्याये परस्परश्रुत्यविरोधपादः –
Brahmasūtra Bhāshya - Avirodhādhyāya
Paraspara Śrutyavirodha Pāda 2004

(90) ब्रह्मसूत्रभाष्ये अविरोधाध्याये न्यायोपेतश्रुत्यविरोधपादः –
Brahmasūtra Bhāshya - Avirodhādhyāya
Nyāyopeta Śrutyavirodha Pāda 2004

(91) सरसभारतीविलासः – प्रथमो भागः –
Sarasa Bhāratī Vilāsa – Part - I 2004

(92) सरसभारतीविलासः – द्वितीयो भागः –
Sarasa Bhāratī Vilāsa – Part - II 2004

(93) सरसभारतीविलासः – तृतीयो भागः –
Sarasa Bhāratī Vilāsa – Part - III 2004

(94) मध्वविजयः – सर्गाः १ तथा २ –
Madhva Vijaya – Sargas I & II 2004

(95) मध्वविजयः – सर्गः १५ –
Madhva Vijaya – Sarga XV 2004

(96) भज मध्वेशम् – Bhaja Madhveśam
(Worship the Lord of Śrī Madhva) 2004

(97) ब्रह्मसूत्रभाष्ये समन्वयाध्याये द्वितीयपादः –
Brahmasūtra Bhāshya - Samanvayādhyāya II Pāda 2004

(98) ब्रह्मसूत्रभाष्ये समन्वयाध्याये तृतीयपादः –
Brahmasūtra Bhāshya - Samanvayādhyāya III Pāda 2004

(99) जयतीर्थविजयः — छलारी संकर्षणाचार्यप्रणीतः
Jayatīrtha Vijaya — By Chalārī Saṅkarshaṇāchārya 2004

(100) सत्तत्त्वरत्नमाला — प्रथमो भागः
Sattatva Ratnamālā — Part I 2004

(101) मध्वविजयः – सर्गाः ३ तथा ४ –
Madhva Vijaya – Sargas III & IV 2004

(102) **101 Gems of Śrī T. S. Rāghavendran** 2004

(103) मध्वविजयः – सप्तमः सर्गः –
Madhva Vijaya – Sarga VII 2005

(104) अनंतव्रत कथा महिमा –
Ananta Vrata Kathā Mahimā
(as per Bhavishyottara Purā ṇa) 2005

(105) मध्वविजयः – अष्टमः सर्गः –
Madhva Vijaya – Sarga VIII – ślokas 54 2005

(106) हरिकथामृतसारः –
जीवप्रकरणसन्धिः, सर्वप्रतीकसन्धिः तथा ध्यानप्रक्रियासन्धिः –
Harikathāmṛta Sāra – Jīvaprakaraṇa Sandhi,
Sarvapratīka Sandhi & Dhyānaprakriyā Sandhi 2005

(107) मध्वविजयः – नवमः सर्गः –
Madhva Vijaya–Sarga IX – ślokas 55 2005

(108) मध्वविजयः – दशमः सर्गः –
Madhva Vijaya–Sarga X – ślokas 56 2005

(109) द्वादशस्तोत्रम् – अष्टमोऽध्यायः,
अजामिल-उपाख्यानसहितः –
Dwādaśa Stotram – 8th Adhyāya
along with Ajāmila Upākhyāna 2005

(110) विष्णुसहस्रनामभाष्यसंग्रहार्थः –
दशमः भागः (९०९तः १००० नामानि)
Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha
Part - X (909 to 1000 names) &
हरिकथामृतसार – पितृगणसन्धिः –
Harikathāmṛta Sāra - Pitṛgaṇa Sandhi 2005

(111) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः १ –
Mahābhārata Tātparya Nirṇya - Chapter 1 2005

(112) ऐतरेयोपनिषद् – भागः १ – (2-1-1 to 2-3-8)
Aitareya Upanishad - Part - I 2005

(113) मध्वविजयः – पञ्चमः सर्गः –
Madhva Vijaya–Sarga V – ślokas 52 2005

(114) मध्वविजयः – षष्ठः सर्गः –
Madhva Vijaya–Sarga VI – ślokas 57 2005

(115) मध्वविजयः – षोडशः सर्गः –
Madhva Vijaya–Sarga XVI – ślokas 58 2005

(116) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २ –
Mahābhārata Tātparya Nirṇya - Chapter II 2005

(117) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः ३ –
नारायणसूक्तम्, मन्युसूक्तम् तथा बळित्थासूक्तसहितः
Mahābhārata Tātparya Nirṇya - Chapter III along with
Nārāyaṇa Sūkta, Manyu Sūkta and Balitthā Sūktas 2005

(118) महाभारतार्थनिर्णयाय मध्वाचार्यस्य महदुपकारः
Massive Help by Madhvāchārya
to understand Mahābhārata 2005

(119) गीताभाष्यम् (प्रमेयदीपिकासहितम्)
Gītābhāshyam (Prameyadīpikā referred)
Part I – Adhyayas 1 & 2 2005

(120) मोक्षसाधनमार्गे चत्वारि रत्नानि
Four Ratnas in the Sādhana Mārga for Moksha. 2005

(121) पुरञ्जनोपाख्यानम् तथा यतिप्रणवकल्पः
Purañjanopākhyāna & Yatipraṇavakalpa. 2005

(122) काठकोपनिषद्
Kāṭhaka Upanishad 2005

(123) भविष्योत्तरपुराणे वेङ्कटेशमाहात्म्यम्
Bhavishyat Purāṇa –
Śrī Veṅkaṭeśwara Māhātmya. Part I. 2006

(124) हरिकथामृतसारः – श्वाससन्धिः, अणुतारतम्यसन्धिः,
तथा दत्तस्वातन्त्र्यसन्धिः
Harikathāmṛta Sāra – Śwāsa Sandhi,
Aṇutāratamya Sandhi, & Dattaswātantrya Sandhi. 2006

(125) श्रीमद्भागवत-हरिकथामृतसारग्रन्थयोः असाधारणगाम्भीर्यम्
Profound depth of extra-ordinary nature of
Śrīmad Bhāgavatam & Harikathāmṛtasāra. 2006

(126) श्रीमद्भगवद्गीता - पुराणपुरुषोत्तमयोगः - पञ्चदशोऽध्यायः
HEART OF BHAGAVAT GĪTĀ
Purāṇa-Purushottama-Yoga – Fifteenth Adhyāya 2006

(127) श्री श्री १००८ श्री सुधीनिधितीर्थश्रीपादाः
Excellent Etirāj of Erode
Śrī Śrī 1008 Śrī Sudhīnidhī Tīrtha Mahārāj 2006

(128) Brahmasūtra Bhāshya – Phalādhyāya – Utkrānti Pāda
with HARIKATHĀMṚTASĀRA –
Ārohaṇa Tāratamya Sandhi & Naivedya Sandhi 2006

(129) अभिजात अभिनवमहाप्रभुः
श्री श्री १००८ श्री सत्याभिनवतीर्थश्रीपादाः
Noble Navaratna of Nāchiyārkoil
Śrī Śrī 1008 Śrī Satyābhinava Tīrtha Mahāprabhu 2006

(130) वायुपुराणे माघमासमाहात्म्यम्
Māgha Māsa Māhātmya - in Vāyu Purāṇam Part I 2006

(131) वायुपुराणे माघमासमाहात्म्यम्
Māgha Māsa Māhātmya - in Vāyu Purāṇam Part II 2006

(132) वायुपुराणे माघमासमाहात्म्यम्
Māgha Māsa Māhātmya - in Vāyu Purāṇam Part III 2006

(133) वायुपुराणे माघमासमाहात्म्यम्
Māgha Māsa Māhātmya - in Vāyu Purāṇam Part IV With
Harikathāmṛta Sāra – Karmavimovhana Sandhi 2006

(134) सर्वसमर्पणगद्यम् तथा हरिकथामृतसारः - अवरोहण-
अनुक्रमणिकासन्धिः, दैत्यतारतम्यसन्धिः, तथा फलस्तुतिसन्धिः
Sarva Samarpaṇa Gadyam &
Harikathāmṛta Sāra – Avarohaṇānukramaṇikā Sandhi,
Daityatāratamya Sandhi & Phalastuti Sandhi 2006

(135) हरिकथामृतसारः – क्रीडाविलाससन्धिः तथा बृहत्तारतम्यसन्धिः
Harikathāmṛta Sāra – Krīḍāvilāsa Sandhi &
Bṛhat Tāratamya Sandhi 2006

(136) हरिकथामृतसारः – नाडीप्रकरणसन्धिः तथा गुणतारतम्यसन्धिः
Harikathāmṛta Sāra – Nāḍi-Prakaraṇa Sandhi &
Guṇa Tāratamya Sandhi 2007

(137) Dwaita Vijaya Dundubhi - Greatness of Śrī Śrī 1008
Śrī Satyadhyāna Tīrtha Mahāprabhu &
Brahmasūtra Bhāshya – Phalādhyāya – Bhoga Pāda 2007

(138) **श्रीमन्महाभारतम् – आश्वमेधिक पर्व – भाग १**
Śrīman Mahābhāratam
Āśwamedhika Parva – Part - I 2007

(139) **तमिल्राज्ये नववृन्दावनम्, मत्स्यावतारचरित्रं च**
Navavṛndāvana of Tamilnāḍu (Erode) &
Matsya Avatāra Mahimā 2007

(140) **ब्रह्मसूत्रभाष्ये फलाध्याये कर्मक्षयपादः**
Brahmasūtra Bhāshya – Phalādhyāya –
Karmakshaya Pāda togather with
Mukunda's Special Devotee Muchukunda 2007

(141) **गीताभाष्यम् (प्रमेयदीपिकासहितम्)**
Gītābhāshyam (Prameyadīpikā referred)
Part II – Adhyayas 3 to 6 2007

(142) **गीताभाष्यम् (प्रमेयदीपिकासहितम्)**
Gītābhāshyam (Prameyadīpikā referred)
Part III – Adhyayas 7 to 12 2007

SMSO Sabhā is very grateful for the donor listed below and I am highly indebted to them.

(1) Śrī T. S. Rāghavendran, M.A.,B.L., Advocate,
Coimbatore, in memory of Śrī Śrī 1008 Śrī
Madhvanātha Tīrtha Mahān, of Śrīraṅgam. Rs. 5,000

This is a very wonderful, peculiar, special, extraordinary and **unique feature in the world which may not have another second case like this where the author Śrī T. S. Rāghavendran, himself has contributed almost substantial amount to cover the entire cost and provided finance for printing, publication etc.**

I pray on behalf of myself and on behalf of SMSO Sabhā and on behalf of all devotees, that Śrī T. S. Rāghavendran should be blessed with longlife, happiness, peace and prosperity for him and all the members of the family by the Grace of Lord Śrī Veṅkaṭeśwara and to do sevā like this for many many years to come.

Śrī Dhananjaya Warkhedkar of Sudhā Mudraṇa has to be thanked profusely for his dedicated hard work and for having completed this work in record time as well as for the elegant and neat printing.

May Lord Śrī Hari-Vāyugalu bless us to render more and more humble dedicated service to the cause of the great Dwaita Vedānta which is the only Truth based on the Apourusheya Vedas and supported by all Sadāgamas.

Tiruppur
3.8.2007, Friday
Sarvajit Saṁvatsara
Āshāḍha Kṛṣṇa Pañchamī
Holy Ārādhanā of Śrī Śrī 1008
Śrī Jayatīrtha Mahāprabhu
Malkhed, Dist. Gulbarga, Karnataka.

R. Ananthan, B.Sc., FCA
Chartered Accountant
Hon. Secretary
S.M.S.O. Sabha
Tiruchanur.

* * *

मिथ्यासिद्धान्तदुर्ध्वान्तविध्वंसनविचक्षणः ।
जयतीर्थाख्यतरणिः भासतां नो हृदम्बरे ॥

* * *

Introduction in brief by the humble

AUTHOR

By the Extraordinary Grace of Śrī Hari-Vāyugalu and by the grace of my Guru, Tapasvi and Vairāgya Mūrty and Great Jñānī and Head of Śrī Uttarādi Muṭṭ, Śrī Śrī 1008 Śrī Satyātma Tīrtha Śrīpādaṅgaḷavaru and by the special blessings of my father, mentor, Guru, Tāmraparṇi, Śrī D. V. Subbāchār, B.A. F.C.A., Chartered Accountant, Coimbatore, this very humble author was able to submit so far 142 books before the truth-seekers of the world as listed in the Publisher's note.

The present 143rd book relates to Rukminīśa Vijaya – Part I (Sarga I). Your humble author has given detailed meanings of the śloka based on authentic commentary and this will be very useful for the devotees to learn lot of puṇya.

This humble book is dedicated at the lotus pādas of Śrī Paṇḍuraṅga – Viṭṭhala of Pandharpur.

This humble author has no capacity or status to submit this humble work directly under the lotus pādas of Śrī Paṇḍuraṅga – Viṭṭhala but submit the same through his Guru, Father, and Mentor Tāmraparṇī Śrī D. V. Subbāchār, with the following prayer at his feet.

पापावलीपाटनपद्मपाङ्गः
श्रीपाणिपद्माङ्कितजानुबन्धः ।
गोपालबालः कृपया स्वयं नो
श्रीपाण्डुरङ्गो भवतु प्रसन्नः ॥

This humble author also prays that all the readers of this book and persons who owns the book shall be bestowed with the Anugraha of Śrī Paṇḍuraṅga – Viṭṭhala and Śrī Hari-Vāyugalu.

श्रीनारसिंह वरपुत्र सुपुत्ररत्नं
कोयंपुरीवरविभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीसुब्बरायकविरत्नवरं श्रयेऽहम् ॥

श्रीमत्समीरमहिमादि सुग्रन्थकर्तः
सत्यप्रमोदगुरुपोषितशिष्यवर्य ।
दुःशास्त्रमत्तगजसिंहसमीरसेविन्
सुब्बार्य तात मम देहि करावलम्बम् ॥

— तां. राघवेन्द्रः

Ever in the humble service
and ever being the humble student
of the unique, great,
Dwaita Vedānta Philosophy.

3.8.2007, Friday
Sarvajit Saṁvatsara
Āshāḍha Kṛṣṇa Pañchamī
Holy Ārādhanā of Śrī Śrī 1008
Śrī Jayatīrtha Mahāprabhu
Malkhed, Dist. Gulbarga, Karnataka.

***

मिथ्यासिद्धान्तदुर्ध्वान्तविध्वंसनविचक्षणः ।
जयतीर्थाख्यतरणिः भासतां नो हृदम्बरे ॥

***

॥ श्री ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

विठ्ठलाष्टकम्

Viṭṭhalāshṭakam

सादरमाभिसमर्चित-कोमल-
सुन्दरतुल्य-पदाम्बुजयुग्मम् ।
वारिजभूभवपूर्वसुरेश्वर-
संस्तुतमिष्टद-विठ्ठलमीडे ॥ १ ॥

रुक्मिणियुक्तमपि स्वकभक्त-
दयाकरमङ्गजमोहनरूपम् ।
भीमरथीतटसुन्दरमन्दिर-
मर्थिसुरद्रुमविठ्ठलमीडे ॥ २ ॥

कटितटसंस्थितपाणिपयोभव-
मुन्नतगोकुलबालकरूपम् ।
यष्टिधरं निजकष्टविनाशन-
मष्टविभूतिदविठ्ठलमीडे ॥ ३ ॥

भूरिविभूषणमुच्चशुभाम्बर-
युक्तमपाहि दिगम्बरवेषम् ।
ब्रह्मभवादिसुरैरपि युक्तैः
सम्यगगम्यसुविठ्ठलमीडे ॥ ४ ॥

क्षेत्रमिदं किल विठ्ठलधिष्ठित-
मस्ति वितस्तिपरं ननु भूमेः ।
तत्रगभक्तविमुक्तिदमीशं
सर्वसुरार्चितविठ्ठलमीडे ॥ ५ ॥

गोपवधूजनसङ्गमसाधित-
रासविलासमहोत्सवशील ।
शुद्धधिये शुभपूर्णसुखाम्बुधि-
चित्रचरित्रसुविठ्ठलमीडे ॥ ६ ॥

यस्य रमा परमा करुणेक्षां
प्रार्थयतेऽर्थि तदाऽपि परेषाम् ।
पद्मज पूर्वसु पर्वसु पूज्यं
तं गुणसागरविठ्ठलमीडे ॥ ७ ॥

यस्तुलसीदलवारिसमर्पण-
तर्पित इष्टवरं प्रददाति ।
तं करुणावरुणालयमुच्चैः
शुद्धधिये शुभविठ्ठलमीडे ॥ ८ ॥

विठ्ठलसंस्तवमष्टकमेतत्
मुद्गलनिर्मितमिष्टविदे यः ।
पठति शृणोति च विठ्ठलरूपी
यच्छति वाञ्छितमस्य रमेशः ॥ १ ॥

विठ्ठल विठ्ठल विठ्ठल विठ्ठल
विठ्ठल विठ्ठल विठ्ठलमित्थम् ।
ध्यायति गायति नृत्यति नित्यं
पश्यति मुदितस्सादरमुक्त्वा ॥ २ ॥

भक्तियुतः पुलकाङ्कितगात्रो
धन्यतमोऽहरहर्य उपास्ते ।
विठ्ठलदेवदयाऽमृतसेकात्
दुर्विषयोरुविषं स जहाति ॥ ३ ॥

॥ इति श्री गलगली मुद्गलार्यैः प्रणीतं विठ्ठलाष्टकं संपूर्णम् ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

"Mādhva Mata Ratna"

Śrī T.S Raghavendran, M.A. B.L.,

Advocate, Coimbatore (Tamilnadu)

(Generous Glittering Star of Tāmraparṇī Family)

The entire followers of Dwaita philosophy of Śrī Madhvāchārya belonging to Andhra Pradesh under the leadership of Paṇḍit Śrī Vedavyāsāchārya and Śrī P.V.R.K. Prasad I.A.S. (Retd.) arranged for a unique function in the august and holy presence of Śrī Śrī 1008 Śrī Satyātma Tīrtha Śrīpādaṅgalavaru on 21.2.2007, Wednesday in the evening at 6.00 p.m. at Śrī Uttarādi Mutt, Bagh-Lingampalli, Hyderabad (A.P.)

At that time four books written by Śrī TSR, namely his books Nos. 134, 135, 136, 137 were released by the holy hands of Śrī Swāmīji,

134. "Sarva Samarpaṇa Gadyam" with "Avarohaṇa and Daitya Tāratamya Sandhis from Harikathāmṛta Sāra".

135. "Krīḍā Vilāsa Sandhi and Bṛhat Tāratamya Sandhis from Harikathāmṛta Sāra".

136. "Nāḍī Prakaraṇa Sandhi and Guṇa Tāratamya Sandhis from Harikathāmṛta Sāra".

137. "Dwaita Vijaya Dundubhi" with "Brahmasūtra Bhāshya – Phalādhyāya – Bhoga Pāda".

Śrī R. Ananthan B.Sc., FCA Chartered Accountant Tirupppur and Secretary SMSO Sabhā explained the unique sevā done by **Śrī TSR to Mādhva philosophy which has no comparison. He also stated that this may be the single case in the whole world, where the author also finances for the publication which**

establish the great zeal and interest for the author for reaching the noble doctrines to all.

Śrī TSR in his 137 works (thus for) has covered almost all portions of Vedānta.

He has written on :

1. Nyāya Sudhā,
2. Tātparya Chandrikā,
3. Mahābhārata Tātparya Nirṇaya,
4. Sarasa Bhārati Vilāsa,
5. Brahma-sūtras on all Pādas,
6. Viṣṇu-Sahasranāma,
7. Harikathāmṛta Sāra,
8. Works of Śrī Yādavārya,
9. Works of Mantrālaya Mahān,
10. Nine gems of Dwaita School,
11. Analysis of Nyāya School,
12. Brahma Tarka,
13. Tīrtha Prabandha,
14. Mahālakshmi,
15. Rukmiṇīsha Vijaya,
16. Life of Mahimās of Śrī Tīkāchārya,
17. Life of Śrī Viṣṇu Tīrtha,
18. Life of Śrī Vijayīṇdra Tīrtha,
19. Dwādaśa Stotram,
20. Yati Praṇava Kalpa etc. etc.,

and various other works **and each one is a treasure.**

It is my humble opinion that when in these days of competitive world where there is difficulty for survival if these books are read and understood, it would be more than sufficient, because he has not left original Sanskrit version also in all the books.

His Holiness Śrī Pejāwar Mutt Swāmīji observed once, that it is a proper case to be recorded in the Gunnises Book of world wonders.

Śrī Śrī 1008 Śrī Satyātma Tīrtha Mahān blessed with the title as **'Madhva Mata Ratna'** and appreciated the Yeomen sevā done by Śrī TSR, before a very huge gathering of devotees.

Śrī Pūjya Guttalāchār also appreciated the vast sevā done by Śrī TSR which is unique and has no second comparable case in the history.

All the devoted Mādhwas of Andhra were highly pleased and a purse of Rs. 10,000/- for future publications was presented to him by the Mādhwa public of Andhra by the holy hands of Mahān Śrī Satyātma Tīrtharu.

Śrī TSR in reply quoted the Brahma-sūtra 3-4-44 **ॐ स्वामिनः फलश्रुतेः इति आत्रेयः ॐ** which states that all such good work are in entirety attributable to the presiding devatās in him **(तत्त्वाभिमानिदेवताः)** and the function was very happily concluded with Phalā-mantrākshata by His Holiness.

For the benefit of devotees 'Title Award' is also published hereunder.

By

Sd/- **T. R. V. Vittal**

Son and Śishya

॥ श्रीः ॥

॥ श्रीदिग्विजयरामो विजयते ॥

श्रीमत्परमहंसपरिव्राजकाचार्यत्वाद्यनेकगुणगणालङ्कृतानां

श्रीसीतासमेत-श्रीमन्मूलरामदिग्विजयरामवेदव्यासादिदिव्यपादपद्माराधकानां

श्रीमद्वैष्णवसिद्धान्तप्रतिष्ठापक-श्रीमन्मध्वाचार्यमूलमहासंस्थानाधीश्वराणां

परमपूज्यानां श्री १००८ श्रीमत्सत्यप्रमोदतीर्थश्रीचरणानां

करकमलसञ्जातैः

श्री १००८ श्री सत्यात्मतीर्थश्रीचरणैः

ताम्रपर्णीत्युपाह्वदिवङ्गतसुब्बाचार्यतनूद्भवेभ्यः

राघवेन्द्रन् महाभागेभ्यः

वितीर्यमाणमिदं

अनुग्रहपत्रसहस्रपत्रम्

नूनं वृक्षाद्विगलितं हि पर्णं सर्वदा विशीर्यमाणमिव दृष्टमित्यतः पुरातनकालत एव निजकीर्त्या चरित्रैर्बुद्धिवैशद्यादिभिः चाविशीर्य-माणमिदमात्मवंशवृक्षपर्णमिति प्रतिपादयन्तः ताम्रपर्णीत्युपाह्वानां सत्कीर्तिसम्पन्नानां भगवदनुग्रहपात्रभूतानां वैकुण्ठवासिनां श्री सुब्बाचार्यमहानुभावानां तृतीयपुत्रभूताः श्रीराघवेन्द्रन् महाभागाः।

भवन्तः आबालत एव सम्यक् शिक्षितानेक एम्. ए., सि.ए., बि. एल., इत्यादि अद्वितीय-लौकिकपदवीषु सुवर्णपदकमासाद्याधुना कोयंबत्तूर्मध्ये न्यायवादिनां समूहे प्रधानन्यायवादित्वेन राराजन्ते।

तदनु स्वगुरूणां पितृपादानां सविधे श्रीमन्मध्वाचार्यप्रतिपादित-द्वैतवेदान्तादिसच्छास्त्रानधीत्य पुनरधीतं हि सर्वं संस्कृतानभिज्ञान् सर्वान् सुजनानालक्ष्यांग्लभाषायां सप्तत्रिंशदुत्तरशतसङ्ख्याकपुस्तकानि विलिख्य मुद्राप्य बहूपकृतवन्तः;

श्रीमन्मध्वसिद्धान्तोन्नाहिनीसभामन्दिरगतवार्षिकसभायाः सहकार्यनिर्वाहकस्थानमलङ्कृत्य सभाकार्यं निर्वर्तितवन्तः; नैकजनेभ्यो हरिकथामृतसार-सुमध्वविजय-तत्त्वप्रकाशिकेत्यादि ग्रन्थानां पाठ-प्रवचनलेखनेषु नितान्तं निमग्नाः सन्तः प्रख्यातकीर्तिमन्तः; रामेश्वरं मानामधुरै-कोयम्बत्तूरु-नाचारकोविल् इत्यादि प्रसिद्धक्षेत्रेषु श्रीमठेषु नूतनभव्यभवननिर्माणेषु धुरं वहन्तः यात्रिकाणां कृते श्रीमठस्य महतीसेवां कृतवन्त इति सुप्रीताः सन्तः वयमधुना परमानुग्रहपूर्वकं श्रीमन्तं भवन्तं

मध्वमतरत्न

इति प्रशस्त्या आभूषयामः ॥

तदिदं समेषामत्रत्यानां सद्भक्तानां मनसि परमानन्दमुदञ्चति ॥

दिनाङ्कः २१.२.२००७

भाग्यनगरम्

इति श्रीनारायणस्मरणम्

श्रीमत्सत्यात्मतीर्थश्रीचरणाः

उत्तरादिमठाधीशाः

***

In my humble book "Navavṛndāvana of Tamilnāḍu" and " Matsya Avatār Mahimās – S. M. S. O. Publication No. 202, Year 2007 at page 6 para 8, I have stated :

> "Śrī Padmanābha Tīrtha carried out effectivelly the primary activities of Śrī Uttarādi Mutt, in a neat and splendid way".

It is brought to my notice that the concept of Mutt has started only after Śrī Vidyādhiraja Tīrtha Swāmīji and Śrī Rājendra Tīrtha Swāmīji and upto that there is no where a mention of the Mutt or name of the Mutt.

The book may be read by the readers with this observation.

A few words of Appreciation

V. Vijendra Rao, M.A., CAIIB.,
(Retd. Senior Manager)
STATE BANK OF INDIA

17/1 (Old No.13),
Sambasivam Street,
Thyagarajanagar,
Chennai - 600 017.

Ph. : 2815 6392

8.2.2007.

Dear Śrī Vittal,

Your letter of 3rd February advising the conferment of **'Madhva Mata Ratna'** on your revered father at Hyderabad by Śrī Śrī Satyātmaru on 21.2.2007, gave me immense joy – this was long overdue and my full family is very happy over this.

That such a great function is arranged at Andhra Pradesh

– not at your home state Tamil Nadu

– not in the neighbouring Karnataka –

proves beyond doubt the esteem and affection in which your father is held by the entire South India.

Again, that such a great function is being led by another Madhva Ratna like Śrī PVRK Prasad Garu proves that you have the 'Pari-Pūrṇa' blessings of Lord Śrīnivasa, as in my view Śrī Prasād Gāru and his Tirumala connections are inseparable.

Śrī Śrī Satyātmaru is presiding over the function – what other proof is required for acknowledging your father's erudition and scholarship – he is a crest jewel among the Pīṭhādhipatis today. He is more than Bhārat or Jagat Ratna to all the śishyas. I am very happy He is confering the 'Honour'.

On this very happy occasion, the moment I got your letter, I was only reminded of the three adjectives used by Mātā Sītā Devi, when Hanumān handed over 'Signet ring'. Vikrānta, Samasta, Prājñastha' – **Your father very aptly and fully fits in to these three words, describing Lord Hanumān, as your father no less carries 'Vāyu amśa' – otherwise, it is impossible to achieve and do what he has done.**

I pray Lord Hari to bless Śrī TSR and your revered Matuśrī and all the members of the great Tāmraparṇī Paramparā with continued achievements and service to Mādhva community. With kind regards,

Yours sincerely,

Sd/- V. Vijendra Rao



A few words of Appreciation

A.S. Jayalakshmi & Associates
Chartered Accountants
STATE BANK OF INDIA

"Śrī Krishna Vihar"
1A, 4th Street, Tatabad,
Coimbatore - 641 012.

Dear Śrī Vittal,

Received your Invitation for confering of the Title of **'Madhva Mata Ratna'** to your respectful Father. We are very glad to know the information. We pray to Śrī Hari-Vāyugalu, Śrī Vyasarājaru and Śrī Rāyaru to bless your Father with a long life and all prosperity. We also Pray that your Father with a Long Life and All Prosperity. We also Pray that your Father should be awarded 'BHARAT RATNA' by Central Government.

Praying for the successful completion of the function.

Yours affectionately,

Sd/- **A. G. Sundararajan**

A few words of Appreciation

H. Gururajan
Br. Manager (Retd.)
Dena Bank

G-4, Saishikara Apts,
Near RBI Qtrs., Shamlal,
Begampet,
Hyderabad - 500016.
Ph : (040) 27761367.
15-02-2007

Respected Śrī Guruji,

Hare Śrīnivasa, Sāshṭānga Namaskārams with my family members.

I express my sincere gratitude for extending an invitation to attend the function to be held on 21.02.2007 @ Hyderabad. I am awestruck by the way you remember me and established a very amiable relationship despite the fact that we had very minimal interactions. Please accept my sincere Pranams.

I am incapable of expressing my views on your writing of hundreds of books. I am ignorant and not knowledgeable in Dwaita Philosophy. Still, I express. Kindly pardon if I have done any lapse in writing.

When I approached you just to send the ślokas of Brahma-sūtra, 3 years back, you immediately responded by sending 'Aṇu-Bhāshya' which covers 564 sūtras. This has helped me to learn and know 'What is Brahmasūtra?'' And how our Āchārya was brought into picture. You have sent other various books viz. 'Yukti Mallikā', 'Harikathāmṛta Sāra', 'Sadāchāra Smṛti', 'Dwādaśa Stotras' etc. I was astonished as to how you selected me in sending suh books when I am not at all knowledgeable. You have motivated me in reading.

I have started reading most of the books. Whenever I go for Upanyāsa of various Swāmījis, Paṇdits etc. I used to ask various doubts on the subject and due to time limit I was unfortunate to get

replies. Now, after reading your books, I could definitely recollect what I heard in Upanyāsas. But, surprised, various quotations were given from Rāmāyaṇa, Mahābhārata Tātparya Nirṇaya, Anuvyākhyāna, Śruti and Smṛtis, Stotras of various Yati Gaṇas. I do not really understand as to how you got the knowledge in citing some references from the above epics in all your books some way or the other. **Really, you are great. You have made me aware of what Dwaita Philosophy is and various books available in our Madhva Mata.**

For learning anything, Śāstras say – There should be a suitable Guru. To attain this – 'Hari Preraṇe' is a must. I feel now, **you are blessed with Hari Preraṇe and Guru anugraha who have injected Saraswati āveśa in your soul. Then only, you could do all these miracles which are useful to our Dwaita society.**

Sorry, I am not fortunate to have a Guru to learn. I sit before Āchārya and chant Sumadhva Vijaya 15th Adhyāya – śloka 141 and all stotras and read in my Devara mane. All your books are decorated in the showcase of my Devara mane. **I see you daily in the books and worship you as my Mānasika Guru.**

Please bless my family and me to give me courage to read further.

To conclude, due to some mobility problem (Arthritis) I am doubtful to attend the function. I will try to attend the function and enjoy your presence. If not, Excuse me.

I pray Hari-Vāyu to give you good health and happiness and also to further inject Saraswati Āveśa in you to write more books, which will awaken our community still further.

You deserve this Paṭṭa.

With Respectful regards.

Yours Respectfully,

Sd/- **H. Gururajan**

(An illiterate Mādhva devotee).

A few words of Appreciation

M.M. Joshi Eye Institute

Gokul Road, Hosur, Hubli - 580 021, Karnataka, India.

Ph. 0836-2228431

Date : 03.02.2007

Dear Śrī T.S. Raghavendran

Received Your letter dated 22.01.2007. Happy to note the contents, particularly the release of the books, 134 to 137 of your authorship at the holy hands of H. H. Śrī Satyātmatīrtha Śrīpā-daṅgalavaru on 22.02.2007 at Hyderabad.

To the best of my remembrance about the people of my acquaintance there in none who can be compared to you in the achievements of being a successful professional as well as scholarly authorship of so many books pertaining to Śāstras and Vedanta.

I am delighted to learn that an eminent person, Śrī PVRK Prasad has taken the lead to organize this event.

Please convey my Dandavat Pranams to H. H. Swāmīji and my regards to Śrī Prasadgaru.

I wish I was able to attend the function but for the prior commitment.

I whole heartedly wish the function all the success, though, this is not necessary because of "यत्र योगेश्वरः कृष्ण, यत्र पार्थो धनुर्धरः" situation.

Thank you for your nice words about me, which I would consider as blessings.

With warm regards,

Yours sincerely,

Sd/- **Dr. M.M. Joshi**

A few words of Appreciation

T. S. Śrīnivasan, B.Com., FCA,
Chartered Accountant

34, (Upstairs)
Kalingarayar Street,
Ram Nagar,
Coimbatore - 641 009,
Phone : 0422-2234095
E-mail: tsvrsands@eth.net
Grams : TAXAUDIT

Date : 12.2.2007

Dear Śrī Raghavendran,

I am happy to receive the invitation for conferment of title on you as **'Madhva Mata Ratna'** by our revered Swāmīji, Śrī Śrī Satyātma Tīrtharu on 21.2.2007 at Hyderabad.

In obedience to the orders of our Swāmīji, I have to honour the paṇḍit guest from 20.2.2007 to 28.2.2007 as part of Mahābhārata Pravachana at Coimbatore. I will be mentally enjoying the happy function and I congratulate and bless you for the above title for propagating Mādhva philosophy for the last several years.

I wish you to receive many more laurels in the coming years by the blessings of Śrī Hari-Vāyugalu.

With blessings

Yours affectionately,

Sd/- **T. S. Śrīnivasan**

A few words of Appreciation

Prof. K. T. Pandurangi

Jayanagar

Bangalore.

19-2-2007

(By Telegram)

Dear T. R. Vittal,

It is most appropriate that title "Madhva Mata Ratna" is being conferred on Śrī T. S. Raghavendran. He has rendered great service to Dwaita Literature and Culture by publishing more than hundred works renovating the holy places at Satyapriyatirtha etc. and By activity Associating SMSO Sabha I wish him long life and greater service to the cause of Madhva Phylosophy.

Sd/-

Prof. K. T. Pandurangi.

* * *

A few words of Appreciation

S. K. Narasimhan, M.A., B.L.,
Advocate

B-1, Gyan Darshan,
7, T. M. Maistry Street,
Vannandurai,
Chennai - 600041.
Date : 13.02.2007

Dear and Respected Sir,

I am very glad to receive your invitation and letter relating to the function to take place on 21.02.2007 conferring on you the title 'Madhva Mata Ratna' by Śrī Śrī 1008 Śrī Satyātma Tīrtha Śrīpādaṅgalavaru.

Your goodself fully deserve this title. You have already been conferred the title 'Paravidyā Pravīṇa' by Śrī Udupi Matha Swāmigalu sometime back. Now this new title is going to be conferred on you on 21.02.2007 at Hyderabad.

It is really a red letter day for all the readers of Śrī Raghavendra books. You have written more than 130 books. **Each book is a tresure house of knowledge. The very reading of your books is gateway to Moksha. The readers of your books will get Śrī Mūkhya Prāṇa Mahā-prabhu's grace and thus Śrī Hari's grace.** May Śrī Hari-Vāyugalu confer on you long life, prosperity and health.

Since I am not able to come in person to Hyderabad, as per your request, I am writing this letter to be read at the time of function.

With best regards,

Yours Faithrfully,

Sd/- **S. K. Narasimhan**

few words of Appreciation

A. Raghavendra Rao,
M.Com., M.A.,CAIIB, Cert.Ind.Fin.,
Dev. Bkg. Rural Bkg (IIB)
Dip in T and D (ISTD, New Delhi)

"Varadu Nivas",
130 SBI Colony,
Gandhinagar,
Hyderabad 500 080 A.P.

To Sri "MADHVA MATA RATNA", Namaskāra,

I have, for grateful acknowledgement, your letter of the 3rd February and your kind invitation to bear a hand in the auspicious function on 21st Febrauary in connection with conferring 'Madhva Mata Ratna' on you.

It is a matter of great delectation that the title, 'Madhva Mata Ratna' is being conferred on you, which you richly deserve. But the title forms, **according to us, an infinitesimal honour compared to the works you brought out over the years and the service you rendered to the Mādhva Community in particular.**

I am an ardent reader of all your books which enlighten us to the brim. Your untiring enthusiasm as I see, is unending and your imparting the spiritual knowledge is par excellence. I consider, in all sincerity, myself a midget before you but the great feelings are irresistible to pay encomiums to you on this joyous occasion.

Please accept our most hearty congratulations on this great even of your life and with this you always tend to live in our hearts.

One secret I want you to share with me. Where did you acquire the beautiful photograph of Śrī Madhvāchārya on the cover page of all your books ? **we look forward to HIM on the cover first and only then the book.** For heaven's sake, please don't change it, Sir, till your mission is accomplished.

With regards from me and all my family members,

Yours sincerely

Sd/- **Ayyampalayam Raghavendra Rao**

A few words of Appreciation

B. N. Keshavamurti Rao,
B.Com, Hons, CAIIB,
President,
Trichy Rockcity Benefit Fund Ltd.

CHANDRIKA,
5, Vyāsarāja Nagar,
Śrirangam - 620 006.

16.02.2007.

भाष्याणां दशकं च पञ्चकयुतं तिस्रश्च निर्णीतयः
विष्णुस्तोत्रयुगं दशप्रकरणं कल्पद्वयं च स्मृतिः ।
श्रीकृष्णामृततंत्रसारयमकं न्यायावलोद्दीपनं
येनाकारि स एष मध्वमुनिराट् दद्यात् सुविद्यां मम ॥

लक्ष्मीनारायणं वन्दे तद्भक्तः प्रवरो हि यः ।
श्रीमदानन्दतीर्थाख्यो गुरुः तं च नमाम्यहम् ॥

Dear and Respected Śrī Raghavendrachar,

I am in due receipt of the Kind invitation of the followers of Jagadguru Āchārya Madhva of Andhra pradesh represented by Pt. Śrī, Vedavyāsāchār and Śrī P.V.R.K. Prasad who have arranged a prestigious function at Hyderabad to confirm the title of Madhva Mata Ratna on your goodself in the very presence of His Holiness Śrī 1008 Śrī Satyātma Tīrtha Śrīpādaṅgalavaru on 21.02.2007 at Hyderabad.

Due to unavoidable circumstances I am unable to attend the graceful function. You richly deserve to be honoured in the very presence of Śrī 1008 Śrī Satyātma Tīrtharu and a host of Mādhvas of Hyderabad and others from all over the country. I am sure the function will be a grand success.

Yours Sincerely,

Sd/- **B.N. Keśavamūrti Rao**



Śrī Paṇḍuraṅga – Viṭṭhala & Rukmiṇi Devi
Pandharpur





Śrī G. Rāma Murthy
Manager, Śrī Uttarādi Mutt
Rāmeśwaram was kind
enough to send the
8 pictures combined
which is self explanatory.

The bridge as per
Rāmāyaṇa was built
in Tretā Yuga.
Devotees may find how
exactly this tallies here.
In Kaliyuga 5000 Years
have gone.
Dwāpara Yuga
8,64,000 gone.
Earlier to that was
Tretā Yuga when
Śrī Rāma Avatāra took
place and that Yuga lasted
for 12,96,000 years.
How exactly that tallies.
This is a marvellous
wonder. This humble self
is publishing this, because
in Śrīman Nyāya Sudhā
it is stated :

किं च सेतुदर्शनादिना
पापादिनिवृत्तिः सुप्रसिद्धा ॥









Further, by the
Rāma-Setu darśan,
the sin of Brahma Hatyā,
which is true,
gets destroyed.
This is proved by
āgamas and experience.
This humble author is
extremely happy to place
this before the devoted
readers so that by
this darśan all the
sins are removed.
This is exactly the
'Rāma-Setu'.
Like that
Śrī Setu-rāmāchar in
Pūrvāshrama and later
Śrī Śrī 1008 Satyadhyāna
Mahān will eradicate
all our sins.





॥श्रीः॥

॥ श्रीदिग्विजयरामो विजयतेतराम् ॥

[illegible]

श्री१००८ श्रीसत्यात्मतीर्थश्रीचरणैः

[illegible]

अनुग्रहपत्रसहस्रपत्रम्

[illegible]

मध्वमतरत्न

[illegible]

श्री१००८श्रीसत्यात्मतीर्थश्रीचरणाः

उत्तरादिमठाधीशाः

Acknowledgement
with Immense Gratitude

Śrī Madhva Siddhānta Onnāhinī Sabhā

Tiruchanur, Tirupati

Hereby Acknowledges the Donation of
Rs. 5,000/- (Five thousand only) from

Śrī. T. S. Raghavendran, M.A., B.L.

Advocate, Vittal Vihar,
45, Bharathi Park Cross Road No. 3,
Coimbatore - 641 011

in Memory of

Śrī 1008 Śrī Madhvanātha Tīrtha Mahān

of Śrīraṅgam

in high respect, reverance and regard
for the departed divine soul

towards part payment
for the publication of this book namely

Rukmiṇīśa Vijaya

Part I

S.M.S.O Sabhā and All the Devoted Public are specially greatful for the ***noble Author & donor*** *and pray before Lord Veṅkaṭeśwara for his long life, peace and prosperity and for all the members of his family.*



Śrī Śrī 1008 Śrī
Satyātma Tīrtha Mahāprabhu
Chief Pontiff of Śrī Uttarādi Mutt

has blessed **Śrī T. S. Rāghavendran** with
Rs. 10,000/- (Ten Thousand only)

towards his Book-Yajña

in Memory of his Guru

Śrī Śrī 1008 Śrī Satyapramoda Tīrtha
Śrīpādaṅgaḷavaru.

Śrī Swamiji Blesses

Śrī T. S. Rāghavendran
for Long life, and for continued service
to Dwaita Vedanta Philosophy.

Acknowledgement
with Immense Gratitude

Śrī Madhva Siddhānta Onnāhinī Sabhā
Tiruchanur, Tirupati

Hereby Acknowledges the
Donation of

Rs. 10,000/-
(Ten thousand only)

from

Smty. Radha Jayaram Rao

No. 5, Parashakti Co-operative Colony
Murar Road, Mulund West
Mumbai - 400 080

towards Book Yajña of

Śrī. T. S. Raghavendran, M.A., B.L.

Śrī T.S. Rāghavendran, M.A., B.L., Advocate, Coimbatore
the Humble Author and all the devoted public
pray before Lord Venkateswara for
long life, happiness, peace and prosperity
of the donor
and all the members of the family.

Acknowledgement
with Immense Gratitude

Śrī Madhva Siddhānta Onnāhinī Sabhā
Tiruchanur, Tirupati

Hereby Acknowledges the
Donation of

Rs. 11,000/-
(Eleven thousand only)

from

Śrī Bālāji Rao (NRE) &
Smty. Vidya B. Rao,

U.S.A.

towards Book Yajña of

Śrī. T. S. Raghavendran, M.A., B.L.

Śrī T.S. Rāghavendran, M.A., B.L., Advocate, Coimbatore
the Humble Author and all the devoted public
pray before Lord Venkateswara for
long life, happiness, peace and prosperity
of the donor and all the members of the family.
The humble author is specially indebted to the Donor
for this help in this project.

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

रुक्मिणीशविजयः

Rukmiṇīśa Vijaya

प्रथमो भागः – Part I

प्रथमः सर्गः – First Sarga

Ślokas 1 to 67

Index

***

Index (In brief)

***

Subject Index of each Śloka

Śloka No.	Subject
(1)	मङ्गलाचरणम्, श्रीकृष्णस्तुतिः = Maṅgalācharaṇam, Praise of Lord Śrī Kṛṣṇa.
(2)	हयग्रीवस्तुतिः = Śrī Vādirāja Mahān does stotra of his Upāsanā mūrti Śrī Hayagrīva rūpi Paramātma.
(3)	हयग्रीवस्तुतिः = Śrī Vādirāja Mahān takes refuge and shelter with Śrī Hayagrīva Bhagawān for completion of this work.
(4)	रुक्मिणीस्तुतिः = Rukmiṇī is the presiding deity for vāk and mind and heroine for this great kāvya and namaskārams are submitted to Her.
(5)	श्रीमध्वस्तुतिः = Prayer to Śrī Madhwāchārya to stay always and bestow anugraha on the author.
(6)	वाणीस्तुतिः = Prayer submitted to Saraswatī for the uplift of all sātwic souls.
(7)	काव्योद्देशः = The intention for doing this kāvya and pleading that Śrī Mukhyaprāṇa alone is the proper adhikāri to such great work.
(8)	कविनामकथनम् = Mention of the author's name as 'Vādirāja' śishya of Śrī Vāgīśa Tīrtha.
(9)	विनयोक्तिः = Humility of the author and absence of haughtiness.
(10)	विनयोक्तिः = Humility of the author in pleading to ignore the defects and to take only the merits of this kāvya.

Śloka No.	Subject
(11)	धात्रीकृतविरिञ्चगमनम् = Bhūmī Devī running to Śrī Chaturmukha Brahma, since she was unable to contain the weightage on the Earth.
(12)	भूभारशब्दार्थकथनम् = The meaning of "weight to the Earth" is explained and weakness of Bhūmī Devī is narrated.
(13)	गोरूपस्वीकारे कारणम् = Bhūmī Devī taking the rūpa of a cow, the reasons therefor and She taking shelter with Śrī Hari.
(14)	ब्रह्मादिभिः क्षीरसमुद्रं प्रति गमनम् = Departure of Śrī Chaturmukha Brahma and other Devatās to the shores of Milky ocean.
(15)	ब्रह्मादिभिः क्षीरसमुद्रं प्रति गमनम् = Due to sympaty on Bhūmi Devī and sātwic souls on the Earth, they all started to the Milky ocean.
(16)	ब्रह्मादिकृता हरिप्रार्थना = Special meditation by Chaturmukha Brahma wīth folded hands on the shores of Milky ocean.
(17)	ब्रह्मादिकृता हरिप्रार्थना = Chaturmukha Brahma sat in Padmāsana and did japa of Purusha Sūkta mantras.
(18)	ब्रह्मादिकृता हरिप्रार्थना = Śiva, son of Chaturmukha Brahma did prayers with severe concentration and got the names as Kāmahara etc.
(19)	ब्रह्मादिकृता हरिप्रार्थना = Śesha Deva did prayers to Śrī Hari by taking only 'air' as the food so as to be called as "Vāyu Bhakshaka" in future.
(20)	ब्रह्मादिकृता हरिप्रार्थना = At that time Bhūmī-Devī had all tolerance and was meditating on Śrī Hari.

Śloka No.	Subject

(21) ब्रह्मादिकृता हरिप्रार्थना = Chaturmukha Brahma did special prayers reciting Purusha Sūkta.

(22) ब्रह्मादिकृता हरिप्रार्थना = The dhyāna of all the devatās was like a Kalpa-vṛksha and Śrī Hari gave darśan to them.

(23) प्रसन्नेन हरिणा प्रादुभावार्थं सम्मतिः = Paramātmā, Śrī Hari, is an ocean of mercy who agreed to take avatāra on the Earth.

(24) अवतारार्थं दुर्गायै आदेशः = Paramātmā remaining invisible gave order to Chaturmukha Brahma and for Mahālakshmī – Durgā, He bacame visible and gave orders.

(25) अवतारार्थं दुर्गायै आदेशः = Details of the Mandate to Lakshmī by Paramātmā.

(26) आदौ शेषावतारः तत्र कारणकथनं च = Avatāra of god Śesha took place first, to start with and reasons for such happening are given.

(27) शुक्लकेश-आविष्टः बलरामः = Balarāma who is Śesha had the āveśa of Śuklakeśa Rūpī Bhagawān.

(28) कृष्णावतारकारणोत्प्रेक्षा = Author gives reasons for the avatāra of Śrī Krṣṇa.

(29) न हरेः गर्भवासादि = For Paramātmā Śrī Hari there is no suffering in the garbha of Devakī, unlike other children.

(30) ब्रह्मादिकृता गर्भस्तुतिः = Chaturmukha Brahma and other Devatās submitted prayers when Śrī Hari was dwelling in the garbha.

(31) श्रीकृष्णजयन्ती = Śrī Hari taking avatāra as 'Śrī Krṣṇa' in Śrāvaṇa Māsa, Ashṭamī.

Śloka No.	Subject

(32) रोहिणीनक्षत्रे चन्द्रोदयकाले अवतारः, तत्र कारणोत्प्रेक्षा = When the Moon was raising in the star of Rohiṇī, the avatāra took place and reasons therefor by the author.

(33) रोहिणीनक्षत्रे चन्द्रोदयकाले अवतारः, तत्र कारणोत्प्रेक्षा = Śrī Kṛṣṇa taking Avatāra in Chandra Kula when Chandra was in the sky.

(34) गन्धर्वादिकृता कृष्णस्तुतिः = Gandharvas sang in praise of Lord Śrī Kṛṣṇa at the time of Avatāra.

(35) गन्धर्वादिकृता कृष्णस्तुतिः = All the directions as well as Earth felt very happy due to the avatāra of Śrī Kṛṣṇa.

(36) देवैः कृता पुष्पवृष्टिः = All devavatās from heavens did downpour of divine flowers to express their happiness.

(37) व्योम्नि आनकदुन्दुभिध्वनिः = In the sky there were sounds of drums etc.

(38) जलदघोषः = Waters at the sea made sounds, feeling shy by seeing the 'Indranīla' beauty colour of Śrī Kṛṣṇa.

(39) सरसां प्रसन्नता = Even at the nights, the Lotus flowers tank were glittering.

(40) प्रसन्नोडुगणं नभः = The sky enjoyed by decorating itself with stars.

(41) वृद्धकृता कृष्णस्तुतिः = Elderly persons by tapas, jñānam and age did stotra of Paramātmā who is now seen as a small child.

(42) ववौ वायुः सुखस्पर्शः = The wind was happy and flew at the place of avatāra of Śrī Kṛṣṇa.

(43) मेघाः दिगन्तं ययुः = The cluster of clouds went away to a corner place without hindrance to the heavy down pour of flowers at that time.

Śloka No.	Subject

(44) चराचरसन्तुष्टिः = All the jagat consisting of Chetaṇas and Jaḍas felt very happy at the time of Avatāra of Lord Śrī Kṛṣṇa.

(45) पित्रोर्निगडबन्धमोचनम् = At that time Vasudeva and Devakī were released from their hand-cuffs.

(46) वसुदेवदेवकीकृता कृष्णस्तुतिः = Stotra of Śrī Kṛṣṇa by Vasudeva and Devakī at that time in the prison.

(47) श्रीकृष्णस्य देवकीपुत्रत्वसमर्थनम् = Śrī Kṛṣṇa establising that He is the son of mother Devakī.

(48) वसुदेवस्य पितृत्वसमर्थनं च = Śrī Kṛṣṇa establishing that He is the son of Vasudeva, as father of Him.

(49) पुनः कृष्णस्तुतिः = Again Vasudeva and Devakī do stotra of Śrī Kṛṣṇa.

(50) प्रादुर्भावो हरेर्जातः = Birth of Śrī Hari means only "Manifestation" but not like other jīvas.

(51) प्रादुर्भावो हरेर्जातः = At the prayers of Vasudeva and Devakī, Śrī Kṛṣṇa taking the rūpa like an ordinary child.

(52) प्रादुर्भावो हरेर्जातः = Śrī Kṛṣṇa appear with Conch, Chakra, Kuṇḍala and various ornaments to establish that He was not born.

(53) प्रादुर्भावो हरेर्जातः = Even ordinary ghosts have vast śakti, then why not Lord Śrī Kṛṣṇa ?

(54) प्रादुर्भावो हरेर्जातः = Which mother gave birth of Lord Narasimha, when He came out of the pillar.

(55) दुर्गाप्रादुर्भावः = Mahālakshmi taking avatāra as Durgā at the Mandate of Śrī Hari, at the house of Nandagopa.

Śloka No.	Subject

(56) श्रीकृष्णस्य गोकुलगमने कारणम् = Reasons for Lord Śrī Kṛṣṇa going to Gokula are explained.

(57) श्रीकृष्णस्य गोकुलगमने कारणम् = Śrī Kṛṣṇa proceeded to Gokula to see His wife who had taken Avatāra in the house of Nandagopa.

(58) कवाटोद्घाटनम् = Automatic opening of all gates and barriers, so that Vasudeva can proceed to Gokula.

(59) करस्थकृष्णस्य कुतोऽन्तरायः = A person holding Bhagawān Śrī Kṛṣṇa in his hands, how can he be getting obstacles ?

(60) मेघवृष्टिः = Clouds gave little drops of pleasant water now itself, as an excuse for the future blunders that they could commit.

(61) शेषकृतसेवाविशेषः = Sevā submitted by Śesha to Śrī Kṛṣṇa and that Śesha is now born as Balarāma.

(62) ब्रह्मादिकृता कृष्णस्तुतिः = Stotra submitted by Chaturmukha Brahma and others of Lord Śrī Kṛṣṇa.

(63) यमुनया मार्गदानम् = River Yamunā giving way to Vasudeva to cross over to reach Gokula.

(64) तत्र कारणम् = Reason for the action of Yamunā in providing way to Vasudeva.

(65) कृष्णस्य गमनवैभवम् = The celebrated manner in which Lord Śrī Krsna proceeded to Gokula.

(66) कृष्णस्य गमनवैभवम् = Śrī Krsna proceeded to Vraja – Gokula like the King for the Kings.

(67) सर्गोपसंहारः = Conclusion of this first sarga.

Om Śrī Kṛṣṇārpaṇamastu.

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

रुक्मिणीशविजयः

Rukmiṇīśa Vijaya

प्रथमः सर्गः – First Sarga

Śloka 1 to 67

॥ मङ्गलाचरणम् – श्रीकृष्णस्तुतिः ॥

Maṅgalācharaṇam, Praise of Lord Śrī Kṛṣṇa.

श्रीवेदान्त महाचलं हि परितः संयोज्य सूत्राहिपं
सद्व्रातागमपोषितात्महृदयं तत्पूर्वपक्षासुरैः ।
सिद्धान्तोक्तिसुरेश्वरैश्च मथितो यः कृष्णदुग्धाम्बुधिः
स्वीयानाममृतं प्रयच्छति स मां पायाद्गुणोद्यन्मणिः ॥ १ ॥

(1) यः कृष्णदुग्धाम्बुधिः गुणोद्यन्मणिः = That Lord Kṛṣṇa who is like the Milky ocean and who is full with all infinite unlimited auspicious attributes,

(2) स्वीयानां अमृतं प्रयच्छति = That Kṛṣṇa gives the divine nectar to the sātwic deserving souls,

(3) सः मां पायात् = Let that Kṛṣṇa, may please protect me.

हि = Let Him bestow Moksha to me,

Further in that Milky ocean,

(4) श्रीवेदान्तमहाचलं परितः सूत्राहिपं संयोज्य = The sacred and object of worship are the Vedas, Upanishads and they are the 'Mandāra Mountain' which is enriched by the "Vāsuki" snake and tied up, representing "Brahma-sūtras" composed by Śrī Vedavyāsa.

(5) सद्वातागमपोषितात्महृदयम् = That snake – Vāsuki is being nourished by the air – viz by the Bhāshyas and other works done by Mukhyaprāṇa (Śrīmad Āchārya) and its heart is well looked after.

(6) तत्पूर्वपक्षासुरैः = For the churning of the milky ocean, the asuras were on one side – here representing the pūrva paksha vādins,

(7) सिद्धान्तोक्तिसुरेश्वरैः च मथितः = that churning was well performed by the Devatās on the other side who are here representing the Siddhāntins.

Note 1 :

Devotees will be amazed at the knowledge of that Great Śrī Vādirāja swāmin. The examples given by him are so marvellous and it brings the entire Vedānta Śāstra Sāra. It guides and gives guidelines and parametres for the study of Para-Vidya namely Brahmasūtras. For Convenience the examples of Milky ocean churning process and Paravidyā Vichāra are listed below.

(i) Milky ocean	(i) Lord Kṛṣṇa.
(ii) Milky ocean contains infinite and unlimited abundant wealth like Jewels, ornaments, pearls, diamonds, rubbies etc. etc.	(ii) Like that Śrī Kṛṣṇa has in Him infinite, unlimited auspicious attributes and each one is very much more precious diamonds and other valuables.

(iii) Mandāra mountain : (Churning rod)	(iii) Vedas, Upanishads
(iv) Churning the Milky Ocean.	(iv) Doing the vichāra of Brahma, as laid down in the sūtra ॐ अथातो ब्रह्मजिज्ञासा ॐ (1-1-1)
(v) Churning in the rope – sūtra "Vāsuki Sarpa".	(v) The vichāra should be made of the Vedas with the help of Brahmasūtras. In the absence of the aid of sūtras, the Veda's main purpose may not be achieved at all. "अतः विष्णोः सर्वोत्तमत्वमेव तात्पर्यं सर्वागमानाम्" will not be reached unless the Brahmasūtras are taken into accent.
(vi) Vāsuki Sarpa needs "Air' as the food.	(vi) Vāyu – is the Air and he is Mukhyaprāṇa, who is the avatār as Śrīmad Āchārya has done four works as (i) Brahmasūtra Bhāshya, (ii) Anuvyākhyāna, (iii) Nyāya Vivaraṇa and (iv) Aṇu-Bhāshya and by this, the sūtras become unasssilable by the opponents.
(vii) To churn – persons are needed on either side of the churning rod. They were asuras and devatās at Milky Ocean.	(vii) Here they are respectively the objectors – the purvapakshins and the siddhāntins. They do the process of Brahmavichāra. (Churning).
(viii) Phala achieved is divine Nectar.	(viii) Here it is eternal Moksha by such vichāra.

Note 2 :

वेदान्त means Upanishads and it is aided by adjective "Śrī" 'श्री' – what does Śrī indicate ?

अनित्यलक्षणचलनाभावात् आरण्यकत्वात् वेदान्तानां महाचलत्वोक्तिः ।

'Śrī' is used to show that they are always stable and eternal. Even a letter, a word, or a sentence including its sound cannot be altered by anyone as far as Upanishads (Vedas) are concerned. This Mahimā is brought out by that 'Śrī' śabda added to it.

वेदानां कूटस्थतया आद्यन्तशून्यत्वं वर्तते । निर्विकारतया नित्यत्वम् ।

It is called "Static eternity".

Note 3 :

सद्वातागमपोषितात्महृदयम्—

The sūtra's heart (that is proper meaning) is made available by the works of Śrīmad Āchārya.

सत् = उत्तमो वातः, सद्वातः = मुख्यप्राणः इत्यर्थः । तस्य आगमः = ब्रह्मसूत्रभाष्यं इत्यादि । ('सत् शब्दः उत्तमं ब्रूयात्' इति प्रमाणम्).

In each and every sūtra, the heart of Śrī Vedavyāsa is brought out. Śrī Paṇḍitāchārya states in Madhwa Vijaya 9-8 :

व्यासदेव हृदयादिवल्लभं वासुदेवमगणेयसद्गुणम् ।
साधयत्सकलदोषवर्जितं ज्ञानभक्तिदमनन्तसौख्यदम् ॥

It is so clear that the Bhāshya of Śrīmad Āchārya is as per the heart of Śrī Vedavyāsa.

This humble author here gives just one example to make home this point, which is applicable through out.

The sūtra : 2-1-34 : "ॐ लोकवत्तु लीलाकैवल्यम् ॐ" – Here Śrīmad Achārya states that the act of creation etc. of the world, though it may be an impossible task and an herculian task, still as far as Hari is concerned, it is only done without any effort – mere लीला – absolutely no iota of strain at all to Him.

Whereas Śrī Bhāshya states :

तथैव परस्यापि ब्रह्मणो लीलैव प्रयोजनम् ।

by which they state that the act of creation etc. of the world on the part of Brahman in a sport to Him and it like a re-creation and brings use or advantage to Him also.

Śrīmad Achārya at their juncture, analyses the position in a fair and impartial juducial manner and states in his Magna-Carta – Anuvyākhyāna as :

क्रीडां (लीलां) प्रयोजनं कृत्वा सृष्टिः श्रुतिविरोधिनी ।
इति केवललीलैव निर्णीता प्रभुणा स्वयम् ॥

Stating that by creation etc. Brahman has also a use for His part is against statements in śrutis. He does the creation etc. effortlessly and without any strain what so ever in the Heart of Śrī Vedavyāsa.

In case, if His opinion were to be like this, then the form of the sūtra would be "ॐ लोकवत्तु लीलार्थे कैवल्यम् ॐ" सूत्रेऽपि 'लीलार्थे' इति अनुक्त्वा केवल 'लीला' इत्येव उक्तम् ॥ So the heart of Śrī Vedavyāsa (opinion of the author) is nourished by Śrīmad Achārya in his great works.

Note 4 :

संयोज्य— सम्यक् सम्बन्धं कृत्वा—

The connection should be properly and should be well maintained. The churning rod should be well connected to the

rope, so that churning process will be good. Like that Brahma vichāra will yield good results provided the Upanishads are studied by well connecting with the sūtras. Otherwise, the main purpose of the Upanishads would fade out. For example, in the sūtra 1-4-10 : we find, the Upanishad as "वसन्ते वसन्ते ज्योतिषा यजेत" – which means at every spring, do the yāga called "Jyotish-ṭoma". No doubt, this is the meaning of Veda, appearing in the Karma khaṇḍa vākyas connected rituals. But the main theme of the Vedas is still higher up. Each word, letter or sentence, whereever it may be, either in the Upanishads, or in Karma khaṇḍa or in Devatā khaṇḍa, all speak of His glory. This is the importance of such apaurusheya āgamas.

This meaning for the above Veda-vyākya, denoting Brahman, would be reached, if it is connected – 'संयोज्य' sūtra : (1-4-10)

ॐ ज्योतिरुपक्रमात्तु तथा हि अधीयते एके ॐ ॥

Though 'Vasanta' happens to be the first one in the Vishaya-vākya, preference is given to the term "Jyoti", in the sūtra. This is because "Jyoti" represents a principal sacrifice which is the pattern of several others. In the sūtra, it is proved that "Jyoti" śabda is Brahman only and so all others like 'Vasanta' etc. means only God. It is reasoned out here.

हि = यस्मात्

उपक्रमात् एके = एके शाखिनः उपक्रमात् "एषः इमं लोकं अभ्यार्चत् । इति योगेन 'शतर्च्यादि' शब्दवाच्यत्वं उपक्रम्य, 'तावा एताः' इति हरिमेव, तया सर्वशब्दवाच्यत्वेन

अधीयते = पठन्ति, तस्मात्

ज्योतिः = तत्तु भगवान् एव इत्यर्थः ।

So by seeing the branch of Vedas at the beginning as well as at the later part in Aitareya Upanishad, it is cleared that all śabdas, sounds etc. denote only Śrī Hari, primarily, it is correctly concluded that here 'Vasanta' śabdas all denote Brahman only in the main sense, but not the season "Spring".

Śrīmad Āchārya by connecting the Vedas with the results of the sūtra, reads the śruti also in correct important way as :

वसन्ते as वसन्तिश्च वसन्ततः which means He is the in-dwelling spirit which pervades all.

Note 5 :

गुणोद्यन्मणिः—

This is an adjective used for Lord Kṛṣṇa.

गुणानां = ज्ञानानन्दादयः एव उद्यन्तः प्रकाशमानाः मणयः रत्नानि यस्य सः ।

Which means that Kṛṣṇa is having knowldge, bliss etc. as the brightest attributes and they are in abundance in Him.

This Kṛṣṇa, having the attrribute of 'गुणोद्यन्मणिः' can be appreciated only by Brahma vichāra as laid down in the sūtras.

सच्छास्त्रेण ब्रह्मविचारे सति, ब्रह्मगुणपूर्णता सिद्ध्यतीति भावः ।

The idea is only by reading the śāstras by devotion, this attribute Śrī Kṛṣṇa will be understood fully. For example,

कृष्णः अनन्तकल्याणगुणपरिपूर्णः (गुणोद्यन्मणिः) जगज्जन्मादिकत्वात्, व्यतिरेकेन देवदत्तवत् ।

This is the anumāna fully supported authorities in the second sūtra by which one can understand by the śāstras that Śrī Kṛṣṇa alone is गुणोद्यन्मणिः ॥

Śrī Krṣna Jīva

(1) सर्वज्ञः * अल्पज्ञः

(2) सर्वशक्तिः * अल्पशक्तिः, that too, by His orders only.

(3) स्वतन्त्रः * अस्वतन्त्रः

is the spirit of Garuḍa vākya, cited by Śrīmad Āchārya in the sūtra 1-2-8 :

ॐ सम्भोगप्राप्तिरिति चेन्न वैशेष्यात् ॐ ॥

Śrīmad Āchārya quotes in Gītā Tātparya (in 2-20) from Mahā Viṣṇu Purāṇa as under :

[1]अल्पशक्तिः [2]असार्वज्ञं [3]पारतन्त्र्यं [4]अपूर्णता ।
[5]उपजीवकत्वं जीवत्वं, ईशत्वं तत् विपर्ययः ।
स्वाभाविकं तयोः एतत् न अन्यथा स्यात् कथञ्चन ।
वदन्ति शाश्वतौ एतौ अत एव महाजनाः ॥

—इति महाविष्णुपुराणे ॥

"Very limited capacity, not omnipotent, dependency, imperfect, being aided (or being helped) are equal to jīva. (which means there are the qualities of jīva). The opposite of this are found in Īśwara (Krṣna). These are the very nature of jīva and Īśwara and are always permanent in them".

So by doing vichāra and reading Śrīmad Achārya's sacred works only कृष्णः being 'गुणोद्यन्मणिः' can be fully and properly understood by a devotee as per his status.

Note 6 :

हि— The śabda indicates that Krṣna alone can bestow Moksha independently, but not anyone else.

मोक्षप्रदो वासुदेवोऽन्यिस्य, वायुश्च तदनुज्ञया ॥

The bestower of Moksha is only Vāsudeva, others Mahālakshmi and Vāyu can do this, but ofcourse **only with His orders, but not out of their own accord.** This is brought out in the sūtra : 1-1-7 :

ॐ तन्निष्ठस्य मोक्षोपदेशात् ॐ ॥

By several śrutis, it is established that Śrī Vāsudeva is the giver of Moksha.

परो हि पुरुषो विष्णुः तस्मात् मोक्षः ततः स्मृतः ॥

—इति पाद्मे ।

Note 7 :

स्वीयानां अमृतं प्रयच्छति— भक्तानां अमृतं = मोक्षं प्रयच्छति = ददाति ॥

Kṛṣṇa gives Moksha only to His devoted bhaktas, not to others. This is shown in the avatāra of Śrī Kṛṣṇa, by sending Pūtanā and others, who were not His real devotees, but only acted so. Śrī Kṛṣṇa is concerned only with bona-fide and real Bhakti, which could be possible only by knowledge and proper knowledge is possible only by reading, writing, proceeding, teaching, memorising etc. of the works of 37 in number of Śrīmad Āchārya **and there is no other way for release or redemption.**

यथा क्षीरसमुद्रः मन्दरं मन्थानं वासुकिं च सूत्रं कृत्वा देवासुरैः मथितः स्वस्य वरुणत्वेन स्वकीयदेवानां पीयूषं प्रयच्छति, **तथा** कृष्णोऽपि ब्रह्मसूत्र-निर्णीतार्थवेदान्तैः अधिकारिभिः पूर्वपक्षसिद्धान्तैश्चर्चापूर्वकं विचारितः मोक्षं ददाति इति समुदायार्थः ।

Note 8 :

कृष्णदुग्धाम्बुधिः—

By this it is shown that Lord is the Hero of this Mahākāvya. By उदधित्वं it is shown about His Majesty.

तेन इदं काव्यं न कर्तव्यं "काव्यालापांश्च वर्जयेत्" इति स्मृत्या निषिद्धत्वात् प्रयोजनाभावात् च, न खलु काव्यकरणे किं प्रयोजनं अस्ति इति शङ्का निरस्ता भवति ।

Generally, the smṛti states, that learning towards kāvya has to be avoided, because it is only Śāstra vichāra and Vedānta charchā will fear fruits for the life. Merely entangling in kāvyas is of no use. So, this Rukmiṇīśa Vijaya being a Mahākāvya need not be began at all. There may be a doubt or objection like this may crop up. For this, the answer is given by Śrī Vādirāja Mahāprabhu "in stating Kṛṣṇa as the Milky Ocean" as the Hero and He being described as गुणोद्यन्मणिः ।

तथा च उत्तमनायककीर्तनस्य कर्तव्यत्वात्, इदं काव्यम् आरम्भणीयमेव ॥

Note 9 :

This verse is in "शार्दूलविक्रीडितं वृत्तम्".

***

॥ हयग्रीवस्तुतिः ॥

Stuti of Hayagrīva

सच्छास्त्रोदितवर्त्मना पदमिदं ध्यायन् मदङ्काङ्कितो
मन्मन्त्रं जप शास्त्रसम्पदमथो दास्यामि भाग्यैः सह ।
तत्तत्त्वान्यपि बोधयामि तदनु प्राप्यो मदङ्घ्रिर्भवेत् ।
इत्याघोषयतीव यः करचयैस्तं वाजिवक्त्रं भजे ॥ २ ॥

(1) यः करचयैः अघोषयतीव तं वाजिवक्त्रं भजे = I worship that Horse-faced God who proclaimed as follows with His groups of bands.

What is the proclamation done by Him ?

(a) सच्छास्त्रोदितवर्त्मना पदमिदं ध्यायन् = "Meditating upon this My foot according to the method laid down in the good / genuine śāstras". How to meditate on the Lotus Pādas as stated by Śrīmad Āchārya in Dvādāśa Stotra in the 11th अध्यायः which is the best form of such meditation.

(b) उदीर्णं अजरं दिव्यं अमृतस्यन्द्यधीशितुः ।
आनन्दस्य पदं वन्दे ब्रह्मेन्द्राद्यभिवन्दितम् ॥ १ ॥

The pādas of Paramātmā are the supreme, they have no destruction at all of any type, it has no material connection at all, it bestows the Amṛta sāra of Moksha, it is being extolled / worshipped by Chaturmukha Brahma and other gods and I submit namaskārams to them.

(ii) सर्ववेदपदोद्गीतं इन्दिरावासमुत्तमम् ।

That pādas are praised by Vedas in all as the Supreme. They are residence – shelter place for Mahālakshmi. They are supreme in all respects.

(iii) सर्वदेवादिदेवस्य विदारितमहत्तमः ।

The pādas are the cause for the existence of all Devatās. The pādas destroy the ignorance and illusory knowledge of darkness.

(iv) उदारमादरान्नित्यं अनिन्द्यं सुन्दरीपतेः ।

The pādas of the Husband of Mahālakshmi is always worth for praising and always it should be extolled.

(v) इन्दीवरोदरनिभं सुपूर्णं वादिमोहदम् ।

The pādas are like the centre place of blue nightingale flower and is shining with full splendour. It is full with all auspicious qualities. It brings illusion and ignorance to the unreasonable disputants.

(vi) दातृसर्वामरैश्वर्यविमुक्त्यादेः अहोवरम् ।

They bestow all wealth to all the Devatās including Moksha. They are Uttama in all respects and they are astonishing in all respects.

(vii) दूराद्दूरतरं यत्तु तदेवान्तिकमन्तिकात् ।

In the case of non-Devatās, they are very far off known then and in case of Devatās they are nearer to the near object.

(vii) पूर्णसर्वगुणैकार्णं अनाद्यन्तं सुरेशितुः ।

They are the origin for all infinite and unlimited auspcious attributes of Him. They have no beginning / origin and they have no destruction at all.

(ix) आनन्दतीर्थमुनिना हरेः आनन्दरूपिणः ।
कृतं स्तोत्रमिदं पुण्यं पठन्नानन्दतामियात् ॥ ९ ॥

These verses have been composed by Śrī Ānanda Tīrtha about Ānanda swarūpi Śrī Hari. They are most virtuous. Who-ever reads this with great devotion, will certainly be redeemed from Saṁsāra and would have swarūpa ānanda experience in full in Moksha.

(b) मदङ्काङ्कितो =

Wearing the marks of Conch and Chakra.

This is a must in Śrī Nārāyaṇa Paṇḍitāchārya states in Madhwāmṛta Mahārṇava as in the third śloka :

चण्डालोऽपि न चण्डालो घातकोऽपि न घातकः ।
अचक्रधारी यो विप्रः स चण्डाल उदाहृतः ॥ ३ ॥

A Chandāla is not so, merely a person who hurts or kills is not so. But that brahmin who fails to have

Śaṅkha and Chakra by Gopī-chandana, is a Chāṇḍāla and a killer.

(ii) गोपीचन्दन पापघ्न विष्णुदेहसमुद्भव ।
चक्राङ्कित नमस्तुभ्यं धारणान्मुक्तिदो भव ॥

A prayer to Gopī-Chandana is submitted there : "You are from the body of Śrīman Nārāyaṇa, you are the redeemer of all sins, you who have been marked by Chakra, for you, Gopī-Chandana, prostrations are submitted.

(iii) Śrīmad Āchārya's younger brother, Śrī Viṣṇu Tīrtha, the Vairāgya mūrti has written a work called "संन्यास पद्धतिः, and in that in the third Adhyāya, in the verse 34, and 35, the Mahimā of 'ऊर्ध्वपुण्ड्रधारणम्' is explained and in the verses 36 and 37 the Mantra relating to 'ऊर्ध्वपुण्ड्रधारण' is stated in the ślokas 38 and 39. The mantra relating to Chakra and Śaṅkha dhāraṇa is explained.

मृदा गोपिकया चोर्ध्वपुण्ड्रं कुर्यात् समाहितः ।
के ललाटे च नाभौ च हृदये कण्ठ एव च ।
दक्षपार्श्वे भुजे कण्ठे सव्यपार्श्वे भुजे गले ॥ ३४ ॥
पृष्ठमूले च कण्ठे च स्तनपार्श्वे तथैव च ।
स्थानानि चैव मूलानि वच्मि सामान्यतः क्रमात् ॥ ३५ ॥

—इति ऊर्ध्वपुण्ड्रधारणनियमः ॥

वासुदेवः केशवश्च स नारायण माधवः ।
गोविन्दश्चैव विष्णुश्च मधुहन्तृत्रिविक्रमौ ॥ ३६ ॥

वामनः श्रीधरश्चैव हृषीकेशोऽब्जनाभकः ।
दामोदरश्च श्रीवत्सश्चतुर्थ्यन्ताश्च सर्वशः ।
नमोऽन्ताः कौस्तुभायेति सव्यस्तनमुपैव वा ॥ ३७ ॥

इति ऊर्ध्वपुण्ड्रधारणमन्त्रः ॥

बाह्वोर्मूले चक्रशङ्खौ धरेन्मन्त्री च तौ स्मृतौ ॥ ३८ ॥

धरशब्दस्तदन्ते तु चतुर्थ्यन्तो नमो युतः ।
अर्थेऽस्मिन् सन्ति नामानि तत्र तत्रोदितानि वै ॥ ३९ ॥

Hence Śrī Vādirāja Mahān states the importance of wearing Conch and Chakra from the words of Paramātmā.

(c) मन्मन्त्रं जप =

Repeat My Hymn. (to repeat the Vedas which all tell the glories of Paramātma aided by the Para-vidyā Brahmasūtras.

(d) शास्त्रसम्पदं अथो दास्यामि भाग्यैः सह =

"Then I shall bestow on you all the wealth of śāstras along with other prosperity here in the world as well as in Moksha.

(e) तत्तत्त्वान् अपि बोधयामि =

I shall also teach you the valid truths.

(f) तदनुप्राप्यो मदङ्घ्रिः भवेत् इति अतीव अघोषन् =

It will then be proper to have Moksha of the form of reaching My Pādas "like this Paramātmā Śrī Hayagrīva loudly proclaims.

Note 1 :

Śrī Vādirāja Swāmi here extols his upāsanā mūrti Śrī Hayagrīva and prays for proper completion of the work and divine phala to all.

सच्छास्त्रोदितवर्त्मना— As per the ways laid down in the sat-śāstras (genuine and truthful śāstras). Under aphorism 1-1-3 : ॐ शास्त्रयोनित्वात् ॐ, Śrīmad Āchārya cites from Skanda Purāṇa thus :

"ऋग्यजुस्सामाथर्वाश्च भारतं पञ्चरात्रकम् ।
मूलरामायणं चैव शास्त्रमित्यभिधीयते ॥
यच्चानुकूलमेतस्य तच्च शास्त्रं प्रकीर्तितम् ।
अतोऽन्यो ग्रन्थविस्तारो नैव शास्त्रं कुवर्त्म तत् ॥" इति ।

Ṛg-veda, Yajur-veda, Sāma-veda, Atharvaṇa-veda, the four Vedas, Mahābhārata (original in 60 lakh granthas), Mūla Rāmāyaṇa (Original with 100 crores granthas) and Pañcha-rātra-āgama are the sadāgamas. They are all सच्छास्त्राः । Further those texts purāṇas, (itihāsas etc. which are in-pari-materia are also sat-śāstras.

Śrīmad Āchārya in his work Visṇu-Tatwa-Vinirṇaya states :

ऋगाद्या भारतं चैव पञ्चरात्रमथाखिलम् ।
मूलरामायणं चैव पुराणं च एतदात्मकम् ।
ये चानुयायिनस्तेषां सर्वे ते च सदागमाः ।
दुरागमाः तदन्ये ये तैः न ज्ञेयो जनार्दनः ।
ज्ञेयः एतैः सदायुक्तैः भक्तिमद्भिः सुनिष्ठितैः ॥

The right scriptures consist of the 4 Vedas beginning with Ṛg-veda, the Bhārata, the whole of the Pañcha-rātrāgama, the original Rāmāyaṇa, the Purāṇas corroborating there and all other works that follow these texts, other than these are bad testimonies and through the latter Janārdana cannot be known. But through right scriptures He can be known, but those who are persistently devoted to their study, Who are inspired by loving devotion to Him and are well established in that devotion.

Śrīmad Achārya states in his marvellous and sweet work called 'Kathā Lakshaṇam" as :

ऋग्यजुः सामाथर्वाश्च भारतं पञ्चरात्रकम् ।
मूलरामायणं चैव संप्रोच्यन्ते सदागमाः ॥

अनुकूला य एतेषां ते च प्रोक्ताः सदागमाः ।
अन्ये दुरागमा नाम तैः न साद्दश्यं हि साध्यते ॥

Ṛg-veda, Yajur-veda, Sāma-veda, Atharva-veda, Mahābhārata. Pañcha-ratrāgama and Mūla Rāmāyaṇa are termed as 'Sadāgamas', whatever texts that are in agreement and in accordance to them are called also as 'Sadāgamas'. Others, which are in disagreement with these seven works are called ''Bad Āgamas''. By them, the sādhya, that is, what is to be proved cannot be achieved.

Varāha Purāṇa states :

''वेदैश्च पञ्चरात्रैश्च भक्त्या यज्ञैः तथैव च ।
द्दश्योऽहं नान्यथा द्दश्यो वर्षकोटिशतैरपि ॥'' ति ॥

''By Vedas, by Pañcharātrāgamas, by devotion, by yajñas, Paramātmā would be visible. By other aids, even if 100 crores of years lapse, Paramātmā would not be visible to others''.

The pramāṇa by name 'Vidyā Nirṇaya'' states :

''ऋग्यजुः सामाथर्वाख्याः पञ्चरात्रं च भारतम् ।
मूलरामायणं चैव पुराणं भगवत्परम् ॥

वेदा इत्युच्यते सद्भिः शिक्षाद्याः स्मृतयस्तथा ।
अङ्गानि सत्यं मीमांसा तद्विद्यायतनं त्रयम् ॥''

—इति विद्याविनिर्णये ॥

These Four Vedas, Mūla Rāmāyaṇa, Mahābhārata and Pañcharātra are the strict sadāgamas, because they are भगवत्परम्, and in others, there may be one or at least few points against the prameya and so they are not catalouged in the list. Such are like Bhāgawata and others should come in the category of

(1) यच्चानुकूलमेतश्च, (2) ये च अनुयायिनः, (3) अनुकूलाः etc. as explained above.

These "सत्-शास्त्र" – sat-śāstras or the sadāgamas can only teach about Hayagrīva properly and correctly.

Śāstras

निर्णायकशास्त्र—

That which are called "Determinative texts" –

ब्रह्ममीमांसाशास्त्रम्

Consisting of 56 sūtras.

निर्णय शास्त्र—

That which is to be determined. In that, the top most is "Mahābharata".

Śrīmad Āchārya states in Tātparya Nirṇaya 1-30 as :

ऋगादयः चत्वारः पञ्चरात्रं च भारतम् ।
मूलरामायणं ब्रह्मसूत्रं मानं स्वतः स्मृतम् ॥ ३० ॥

Ṛg-veda, Yajur-veda, Sāma-veda, Atharvaṇa-veda, Mūla Rāmāyaṇa, Pañcharātra, Mahābhārata and Brahma-sūtras are Swataḥ-pramāṇas, that it is to say. These convey valid knowledge. No further corroboration is needed to verify or confirm knowledge conveyed by these texts.

Note 3 :

तत्तत्त्वान्यपि बोधयामि— means that these teach valid truths because they are self-valid, as stated by Śrīmad Achārya above.

This verse is also in 'Śārdūla vikrīḍita' metre.

***

॥ हयग्रीवस्तुतिः ॥

Stuti of Hayagrīva

श्रये हयमुखं श्राव्यकाव्यमार्गसमाप्तये ।
सरागयोगिपूगोक्तस्तोत्रतोत्रवशं सहः ॥ ३ ॥

श्राव्यकाव्यमार्गसमाप्तये = श्राव्यः रमणीयः यः काव्यमार्गः तस्य समाप्तये समाप्त्यर्थं = To complete the Mahākāvya which is very pleasant to hear by all.

हयमुखं श्रये = I resort to the Horse faced light which is

सरागयोगिपूगोक्तस्तोत्रतोत्रवशं महः = Under the control of the whip of praise uttered by the group of sages having large devotion.

Note 1 :

सरागाः = अनुरागसहिताः । ते च योगिनः तपस्विनः । तेषां पूगो गणः । तेन उक्तं स्तोत्रं स्तुतिः तदेव तोत्रं कशा । तद्वशं तदधीनम् । अनेन हयग्रीवस्य भक्तवात्सल्यं उक्तं भवति ।

By this, it is shown that Paramātmā Hayagrīva is partial and highly respect the devotion and takes care of them and gives all protection. For devotion, He is bound.

हयमुखं = हयवदनाख्यं मह = तेजः ।

Paramātmā is bound only by 'Bhakti' is emphasised in this verse.

श्रये = आश्रये = भजामि इत्यर्थः ।

I worship is the meaning.

Note 2 :

यथा लोकः नभ्यस्तमार्गगमनाय परिचयवन्तं अश्वं वशीकृत्य मध्ये श्रम-जनितालस्य अन्धकारयोः विच्छेदाय दीपिकां च श्रयते । तद्वत् इति भावः ।

Taking shelter in the Tejas-light of Hayagrīva, means, just like a person in the world, who does not know the way to proceed further, takes a horse with him which knows the way to remove the laziness and darkness, he resorts to light also. Like that, when the devotees do pure Bhakti in Him and attracts Him, that Hayavadana takes them in the proper path and His intrinsic and inherent tejas also gives light and eliminates ignorance and unhappiness in the devotees.

Note 3 :

This verse is in ''Pariṇāma'' alaṅkāra and this vṛtta is ''Pathyāvakra'' (पथ्यावक्रम्).

***

॥ रुक्मिणीस्तुतिः ॥

Stotra of Rukmiṇī Devī

सिञ्जन्नूपुरशोभिपादकमलां मदस्मितोद्यन्मुखीं
कञ्जाक्षीं कुचभारभीरुविलसन्मध्यां क्वणत्कङ्कणाम् ।
शंभ्वाद्यैः परिसेवितां सुवसनां जाम्बूनदालंकृता-
मम्बां तां प्रणतोऽस्मि कृष्णरमणीं
लम्बालकां रुक्मिणीम् ॥ ४ ॥

(i) अम्बां तां प्रणतोऽस्मि = I submit namaskārams to that Mother Rukmiṇī.

(ii) कृष्णरमणीं = That Rukmiṇī is the supreme beloved consort of Lord Kṛṣṇa.

(iii) लम्बालकां = लम्बा लम्बमाना अलकाश्चूर्णकुन्तलाय यस्याः सा = Rukmiṇī had beautiful curling hairs.

(iv) सिञ्जन्नूपुरशोभिपादकमलां = Rukmiṇī has lotus like Pādas that shine with the twinkling anklets.

(v) मन्दस्मितोद्यन्मुखीं = Her face is lit up with a gentle smile.

(vi) कञ्जाक्षीं = Her eyes are like lotus flowers.

(vii) कुचभारभीरुविलसन्मध्यां = Her lustrous waist is thin and there is heavy weight due to Her chest.

(viii) क्वणत्कङ्कणाम् = Her bangles twinkle in Her arms.

(ix) शंभ्वाद्यैः परिसेवितां = She is devotedly worshipped by all the gods with Chaturmukha Brahma, as their head.

(x) सुवसनां जाम्बूनदालंकृतां = She is dressed in beautiful auspicious clothes and decorated with gold ornaments.

Note 1 :

रुक्मिणीं प्रणतोऽस्मि नमनस्य भक्तिश्रद्धातिशयपूर्वकत्वद्योतनया "प्र" इति उपसर्गः ।

The adverb "Pra" is added to show that the namskārams have to be submitted with great devotion and attention to Her, but not mere casually. Understanding Her as "Samanā" the namaskārams have to be made, which means she is by time and space is always with Śrī Kṛṣṇa, but only in guṇas she is far inferior to Him. The 'उपसर्ग' - 'प्र' indicates Her glories indicated in the Adhikaraṇam called समनाधिकरणम् 4-2-7 to 4-2-14 The sūtra 4-2-7 runs thus :

ॐ समना चासृत्युपक्रमात् अमृतत्वं चानुपेष्य ॐ ॥

The intelligent Prakṛti (Rukmiṇī) is not withdrawn into the Lord; for she is co-existent with the person (the Lord) (in time and space) never subject to bondage, and she is blessed eternally, but not in consequence of meditation.

देशतः कालतश्च व्याप्त्या समो ना परमपुरुषो यस्याः सा समना ॥

The word 'Samanā' used in the original is interpreted thus : "She, to whom Nā the Supreme Being is Sama = equal in point of pervasion in time and space is "Samanā".

She is by her very nature, immortal and eternally blessed; for saṁsāra (the state of embodied existence) never assailed Her. The Bṛhat śrti states clearly.

"द्वौ वाव सृत्यनुपक्रमौ प्रकृतिश्च परमश्च द्वावेतौ नित्यमुक्तौ नित्यौ च सर्वगतौ चेतौ ज्ञात्वा विमुच्यते" इति ॥

"Two indeed are unassailed by saṁsāra viz. Prakṛti and Parama (the Supreme Being); both these are eternally blessed, are of inmutable essence, are present everywhere, on knowing these two, the soul is released.

नैतावता साम्यम्— But by this, however, it should not be supposed, they are both equal (in all respects).

The other glorious adhikaraṇam which brings the glories of Rukmiṇī which one has to clearly meditate upon in special is "Kāmādhikaraṇam" 3-3-40 to 3-3-42 :

ॐ कामादितरत्र तत्र च आयतनादिभ्यः ॐ (३-३-४०).

This sūtra states, that Rukmiṇī (Mahālakshmi).

(i) is not an adhikāri for upāsanā.

(ii) For Her, there is no bondage.

(iii) By Sītā, Rukmiṇī etc., there is no birth or death to Her. They are only Her avatāras / manifestation and disapperence from the world.

(iv) कामात् तत्र इतरत्र च = She, of Her own volition and desire, resides in Vaikuṇṭha and in the other worlds.

(v) कामात् = She takes avatāra as per Īśwara's desire (but never due to karmas). She manifests to the world only. This is because,

(vi) आयतनादिभ्यः = She is the support of all the worlds, she is present at all times, she is having all under Her control as per Her desire. She knows all. She is not bound but makes all under the control of bondage. Though she is the presiding deity for Jaḍa Prakṛti. Still she has no vikāra at all at any time to any extent.

ॐ आदरात् अलोपः ॐ (३-३-४१).

is a glorious sūtra. It says that though Rukmiṇī has no saṁsāra bondage. So there is no necessity for her to do upāsanā. But still, आदरात् = due to special devotion to Him अलोपः = She never drops pūjā or worship of Him. She does pūjā with great reverance, regard and respect always to that Great Mahāprabhu, Śrī Kṛṣṇa.

ॐ उपस्थितेः तद्वचनात् ॐ (३-३-४२).

states that Rukmiṇī is eternally released always, नित्यमुक्तळु = what is the reason for this ? उपस्थितेः = Because from time immemorial she is never separated from Paramātmā and she is always with Him.

Note 2 :

शम्भ्वाद्यैः परिसेविताम्—

शम्भुर्ब्रह्मा 'शम्भू ब्रह्म त्रिलोचनावि'त्यमरः । स आद्यः प्रभृतिः एषां तैः देवैः परिसेवितां निरन्तरं पूजिताम् ।

Chaturmukha Brahma, Śambhu and other Devatās always do worship Her.

She is the support of all of them. In the sūtra 1-3-10 :

ॐ अक्षरं अम्बरान्तधृते: ॐ, it is shown that Mahālakshmī is the support for all Chaturmukha, Śiva and others.

Note 3 :

The Vṛtta of this śloka is :

"शार्दूलविक्रीडितम्" – "Śārdūla Vikrīḍitam".

***

॥ श्रीमध्वस्तुति: ॥

Stotra of Śrī Madhwāchārya

सत्सङ्गमानससरोवरमध्यवर्ती
कृष्णाङ्घ्रिचारुकमलार्पितचित्तवृत्ति: ।
शास्त्रातिमञ्जुपदरञ्जितरम्यसंस-
दस्माकहृत्सरसिजेऽस्तु स मध्वहंस: ॥ ९ ॥

(i) स: मध्वहंस: हृत्सरसिजेऽस्तु अस्माकं = May that famous Swan (हंस:) known as Śrī Madhwa be in the lotus of our minds / hearts.

(ii) सत्सङ्गमानससरोवरमध्यवर्ती = That swan is in the middle of the Mānasa Sarovara in the company of the groups of various sat-sādhus.

(iii) कृष्णाङ्घ्रिचारुकमलार्पितचित्तवृत्ति: = That swan has dedicated its mental activities to the beautiful lotus-like Pādas of Śrī Kṛṣṇa.

(iv) शास्त्रातिमञ्जुपदरञ्जितरम्यसंसत् = If that swan has pleased the charming assembly of the various people to its highly delightful words of śāstra.

Note 1 :

हंसः = श्रीमध्वः—

Comparing Śrī Madhwa to Haṁsa bird, Śrī Vādirāja swāmi brings many points to the notice of the devotees.

(i) In Sanskrit हंस = means "Sanyāsin" and so Śrī Madhwa being in Yati āshrama, it is a most fitting and proper comparison.

(ii) Even earlier to taking Yati āshrama, Śrī Madhwa was totally detached from worldly conforts and pleasures and at that time also, he was a Sannyāsi as taught by Śrī Kṛṣṇa in Gītā, as

काम्याणां कर्मणां न्यासः = संन्यासः and this was always in Śrī Madhwa.

Note 2 :

कृष्णाङ्घ्रिचारुकमलार्पितचित्रवृत्तिः— Śrī Madhwa's mind always was only with the Lotus Pādas of Lord Kṛṣṇa. The concentration never went anywhere to others. Śrī Paṇḍitāchārya states in Madhwa Vijaya :

न हि हरिं सततं न नमत्यसौ
न च न पश्यति नापि न वन्दते ।
अपि ततेति विधाय विशेषतः
स ननु साधुजनान् समशिक्षयत् ॥

Śrī Madhwa was always prostrating to Śrī Kṛṣṇa, Śrī Madhwa was always having darśan of Lord Kṛṣṇa and there was no gap at all even by a fraction of a second in his adoration, and worship of Lord Kṛṣṇa.

Note 3 :

The Vṛtta here is "Vasanta Tilakā".

'वसन्ततिलकावृत्तम्' अयं श्लोकः ॥

Note 4 :

शास्त्रातिमञ्जुपदरञ्जितरम्यसंसत्—

शास्त्रस्य = स्वरचितभाष्यादिशास्त्रस्य, अतिमञ्जूनि अत्यन्तमनोहराणि कान्तं मनोहरं इति ।

Śrī Madhwa by his śastras like Sūtra-bhāshya, Bhāgavata Tātparya and various other works and his glorious lectures pleased the charming assembly of great Paṇḍits like Śrī Padmanābha Tīrtha, Śrī Trivikrama Paṇḍitāchārya and other great intellectual gaints well versed in śastras.

एकस्य विश्वशब्दस्य शतार्थकथनेन सभां रञ्जितवानिति प्राचीनकथा ।

Śrīmad Āchārya explained that each śabda in Viṣṇu-Sahasranāma has minimum one hundred meanings. He started and explained to the Paṇdts.

प्रत्ययप्रकृतिसङ्गमभङ्गी
शब्दशास्त्रविहितां प्रतिदर्श्य ।
शुद्धधीः श्रुतिशिरः शतसिद्धान्
अभ्यधात् सपदि विश्वपदार्थान् ॥

—(मध्वविजयः ६-७)

Śrī Madhwāchārya took the Prakṛti and Pratyaya and started giving the meaning of the first śabda "विश्व". The Paṇḍits were delighted and were amazed at his marvellous learning and submitted :

देवतास्वसुलभा प्रतिभा ते
मानुषेषु चपलेषु कथा का ।
क्षाम्य सौम्य सकलज्ञ नमस्ते
ते ब्रुवन्त इति तं किल नेमुः ॥ ६-१० ॥

They are, very well versed in Vedas and its aṅgas, submitted to Śrīmad Āchārya, That the knowledge of Śrīmad Āchārya cannot be grasped even by gods and such is the case, where is the question of fickle minded human beings and they sought pardon before him.

In 13-41, it is stated :

कथनं तदुदारधैर्यसारं
मधुरं पुष्कलभाववत्प्रसन्नम् ।
विदुषोऽविदुषोऽत्र शृण्वतोऽलं
व्यधितानन्दरसाम्बुधौ निमग्नान् ॥ ४१ ॥

Śrīmad Āchārya was given exposition of Śrīmad Bhāgavatam in the sabhā, with Mahārāja Jayasimha. The lecture was so lucid with expressions and lucidity of ideas that overwhelmed the listeners both learned and ignorant with intense joy and made them to plunge in the ocean of delight.

In 15-64 :

इत्यादीन् दर्शयत्यर्थान् व्याख्योपन्याससंयुतान् ।
त्रिविक्रमार्येण तदा विश्वाभिज्ञस्य शुश्रुवे ॥ ६४ ॥

Trivikramāchārya listened attentively to the learned discourses of Śrīmad Āchārya vigorously advocating such solid statements.



॥ वाणीस्तुतिः ॥

Stuti of Vāṇī

ताटङ्कद्वयशोभिकर्णयुगलं भ्राजद्दयावीक्षणं
पूर्णेन्दुद्युतिविद्रुमाधररुचा व्यामिश्रमन्दस्मितम् ।
ईषत्कुञ्चितकुन्तलं सतिलकं नासोल्लसन्मौक्तिकं
भूयात्कूर्मसदृक्षगण्डयुगलं वाणीमुखं श्रेयसे ॥ ६ ॥

(1) वाणीमुखं श्रेयसे = May the face of Goddess Saraswati be for my good and well-being always. Then how the face of Saraswati is further described,

(i) ताटङ्कद्वयशोभिकर्णयुगलं = Vāṇi's face has two ears shining with the ear-rings.

(ii) भ्राजद्दयावीक्षणं = It is shining with a merciful look.

(iii) पूर्णेन्दुद्युति = It has the lusture of the full-moon.

(iv) विद्रुमाधररुचा व्यामिश्रमन्दस्मितम् = The face has gentle smile which is mixed with the lustre of the lower lip which is like a coral.

(v) ईषत्कुञ्चितकुन्तलं = That face has slightly curved ringlets of hair all around.

(vi) सतिलकं = The face has a mark – Tilaka on the fore-head.

(vii) नासोल्लसन्मौक्तिकं = The nose shines with the lustre of a nose-ring of pearl and the pair of cheeks is similar to the turtle.

Note 1 :

वाणीमुखं श्रयसे— वाण्याः = सरस्वत्याः मुखं वदनं कर्तृ श्रयसे विद्यासम्पत्तये निःश्रेयसाय च भूयात् – इति आशीरलङ्कारः ।

Śrī Vādirāja Swāmin prays to Goddess Saraswati by means of "Āśiralaṅkāra".

* * *

॥ काव्योद्देशः ॥

Intention and purpose of this kāvya

श्रीनाथकीर्त्यम्बुजसेव्यगन्धं
प्राणः स सङ्गृह्य विहर्तुमीष्टे ।
सोऽहं तदीयागमविस्तृतं त-
द्वाणीमुखं वासयितुं वृणोमि ॥७॥

(1) श्रीनाथकीर्त्यम्बुजसेव्यगन्धं स सङ्गृह्य विहर्तुं ईष्टे = Even Śrī Vāyu who is Jīvottama is able to know a small fragment of the vast form of the Lord of Lakshmi, and sport with it. This is just as the wind alone is able to diffuse the fragrance of the Lotus flowers.

(2) अहं स तद्वाणीमुखं तदीयागमविस्तृतं वासयितुं वृणोमि = Then I (Vādirāja Swāmin) very much lesser than Śrī Madhwa, will be taking only a very small portion of that greatness manifested by the śāstras of Śrī Vāyu, wind-god and make the face of my speech fragrant with it.

Note 1 :

Even Śrī Vāyu or even Mahālakshmi cannot know the mahimās of Paramātmā fully – साकल्येन is an established fact. It is

only Paramātmā can know about Him fully. That is why in Gītā, it is said in the mouth of Arjuna as :

स्वयमेव आत्मना आत्मानं वेत्थ, त्वं पुरुषोत्तम ।

This is because of the fact that the swarūpa bhūta alone can fully explain for which none has full access at all. So, Devatā knowing all the Vedas, though infinite, cannot know Him full, because they themselves declare as :

(१) ''यतो वाचो निवर्तन्ते अप्राप्य मनसा सह''

(२) ''वेदो वदन्नपि हरिं न सम्यक् वक्ति केशवम्'

stated by Śrīmad Āchārya in Bhāgavata Tātparya Nirṇaya.

Note 3 :

सङ्गृह्य— The adverb. उपसर्गः is mentioned from the point of view of Śrī Vāyu is उत्तमाधिकारि.

सः उत्तमाधिकारित्वेन प्रसिद्ध मुख्यवायुरेव सर्वं वाक्यं सावधारणं इति न्यायेन (न्यायात्) सङ्गृह्य = सम्यक् उपादाय = ज्ञात्वा इत्यर्थः । स्वयोग्यहरिमहिमाविषये मुख्यप्राणस्य अज्ञानादि-अभावं सूचयितुं 'सम्' इति उपसर्गः ।

In the case of uttamādhikāri, Vāyu, **as per his status, as Ṛju yogi, he has no ignorance in the case of God. Whatever he has to know, he has known them.** This is indicated by the adverb 'सं'.

Note 3 :

This is in ''इन्द्रवज्रावृत्तम्''.

Note 4 :

This is in रूपकपरं परितं पर्यायोक्तं अलङ्कारः ॥



॥ कविनाम कथनम् ॥

Mention of the name of the author

हयास्यनासापुटजातवात-
विघातधूताघपलालजातः ।
मुनीशवागीशसुतः सुरम्यां
हरेः कथां शंसति वादिराजः ॥ ८ ॥

(i) वादिराजः मुनीशवागीशसुतः सुरम्यां हरेः कथां शंसति = Vādirāja, a disciple of the eminent Muni Śrī Vāgīśa Tīrtha, (a master of speech), narrates the most charming stories of Śrī Hari.

(ii) हयास्यनासापुटजातवातविघातधूताघपलालजातः = The sins of Vādiraja are blown off by the wind emanating from the nostrills of the horse-faced god like the heap of chaff or straws.

Note 1 :

Here the author spells out his name as "Vādirāja" and also his Guruji's name as "Vāgīśa Tīrtha". Vāḍirāja calls him as "वागीशसुत" Son of his Guru. By this,

एतत् सर्वं स्वोपदेष्टगुरुप्रसादायत्तं, "यस्य देवे परा भक्तिः यथा देवे तथा गुरौ । तस्यैते कथिता ह्यर्थाः ॥ इति आचार्यवान् पुरुषो वद ।" इति श्रुतेः ।

By this, Śrī Vādirāja states that all these sevā to Śrī Hayavadana and writing of this work "Rukmiṇīśa Vijayam" are all due to the grace of his Guru. Vādirāja reminds as :

ॐ लिङ्गभूयस्त्वात् तद्धि बलीयस्तदपि ॐ (३-३-४५)

Here the question arose relating to श्रवणादीनां coupled with Guruprasāda. The question arose as :

(i) गुरुप्रसाद – whether this is pradhāna, or

(ii) श्रवणादि प्रयत्न – the effort of śravaṇa etc. by the disciple or

(iii) Whether both are prominent ? The objector takes the stands the stand that the effort by the śishya is prominent and Guru-Prasāda is only a limb अङ्ग. अङ्गं is not higher than साधन. To answer this sūtra-kāra states : तत् = Upadeśa coupled with Guruprasāda is बलीयः = is prominent than mere efforts of Śishya). Guruprasāda is not inferior to śishya's efforts or equal to it. Why ? लिङ्गभूयस्त्वात् = There are many many examples to it in the Vedas (like Satyakāma Jābāli, Upakosala and so on).

Note 3 :

स्वस्य काव्यकरणे प्रतिबन्धाभावं सूचयन्नाह हयास्य इति ।

Vādirāja Swāmi prays his Kula-Devatā – Upāsanā Mūrti Hayavadana to clear off all the hurdles in the way, that may crop up during writing this Marvellous work.

Note 3 :

शंसति— Actually it should be only as 'शंसामि' when the author say so. But this has very large philosophical significance on which the entire Vedānta stands. The author suggests that Hari alone is the doer in the real sense, and all others are only dependent on Him.

स्वतन्त्रकर्तृत्वं हरेरेव वर्तते ।

Śrī Vādirāja Swami brings to the notice of the readers the sūtras stated below and the Brahma Tarka authority.

2-3-33 to 2-3-42 :

ॐ कर्ता शास्त्रार्थवत्त्वात् ॐ ॥ २-३-३३ ॥

ॐ विहारोपदेशात् ॐ ॥ २-३-३४ ॥

ॐ उपादानात् ॐ ॥ २-३-३५ ॥

ॐ व्यपेशाच्च क्रियायां न चेत्, निर्देशाविपर्ययः ॐ ॥ २-३-३६ ॥

ॐ उपलब्धवदनियमः ॐ ॥ २-३-३७ ॥

ॐ शक्तिविपर्ययात् ॐ ॥ २-३-३८ ॥

ॐ समाध्यभावाच्च ॐ ॥ २-३-३९ ॥

ॐ यथा च तक्षोभयथा ॐ ॥ २-३-४० ॥

ॐ परात्तु तच्छ्रुतेः ॐ ॥ २-३-४१ ॥

ॐ कृतप्रयत्नापेक्षस्तु विहितप्रतिषेधावैयर्थ्यादिभ्यः ॐ ॥ २-३-४२ ॥

and the Brahma Tarka runs thus :

नाहं कर्ता हरिः कर्ता तत्पूजा कर्म चाखिलम् ।
तथापि मत्कृता पूजा तत्प्रसादेन नान्यथा ॥

तद्भक्तिस्तत्फलं मह्यं तत्प्रसादः पुनः पुनः ।
कर्मन्यासो हरावेवं विष्णोः तृप्तिकरः सदा ॥

यस्मात् स्वतन्त्रकर्तृत्वं विष्णोरेव च नान्यगम् ।
तदधीनं स्वतन्त्रत्वं स्वावरापेक्षयैव तु ॥

जीवस्य विकृतिर्नाम कर्तृत्वं जडसंश्रयम् ।
पुमान् दोग्धा गौर्दोग्ध्री स्तनः दोग्धेतिवत् क्रमात् ॥

Śrī Jayatīrtha Mahāprabhu says in Nyāya dīpikā,

स्वकर्तृत्वमेव कर्तृत्वम्, अतः कथं जीवादेः कर्तृता उच्यते इत्यतः पारतन्त्र्यादिकर्तरि कर्तृशब्दप्रयोगं दर्शयति **पुमान् इति** ।

For example one comes across the action of getting milk from the udder of a cow; we find this verse in "उपेन्द्रवज्रवृत्तम्" ॥

Note 4

(i) There is a milkman – Śrī Viṣṇu – prompts the cow to give milk.

(ii) There is a cow – jīva

(iii) There is also the udder of a cow – Jaḍa prakṛti – undergoing transfromation.

***

॥ विनयोक्तिः ॥

Humility of the Author

अपण्डितेनापि मयार्जितेयं
मुकुन्दलीला कविकण्ठमाला ।
अकौशलेन ग्रथितेति जाति-
प्रसूनमालां किमु सन्त्यजन्ति ॥९॥

(i) मुकुन्दलीला कविकण्ठमाला अपण्डितेनापि मयार्जितेयं = May this work – the humble 'Rukmiṇīśa Vijaya' the sport of Lord Hari, the bestower of Moksha, which is earned by me; or written by me (Śrī Vādirāja Swāmin) though not a scholar.

(ii) जातिप्रसूनमालां अकौशलेन ग्रथितेति किमु सन्त्यजन्ति = Be a necklace round the necks of the poets. Do the people cast away

or keep away the garland of jasmine flowers simply because it is strung by an unskilled florist ?

Note 1 :

Śrī Vādirāja Swāmin shows his great quality of humility in this verse. At the same time, the author highlights the glories of Lord Kṛṣṇa, that each one is marvellous and cannot be ignored. Whether the narration is told in ṛegular order or in a desipated way still all are wonderful and have to be admitted. This is just like when a beautiful garland of jasmine flowers are made, no flower can be thrown, even though the mālā may not be strung by an expert, since each flower has complete fragrance and attraction. Like that in the avatār of Paramātmā Lord Śrī Kṛṣṇa each and every act, when narrated, would bring lot of virtues.

Note 2 :

मुकुन्दलीला— The author deliberately uses this word because :

"मोक्षप्रदस्य हरेः लीलाविलासः" हरिविलासवर्णनात्मकं काव्यं इत्यर्थः ।

It explains the sportive activities of Śrī Kṛṣṇa, bestower of Moksha. So, indirectly the author reminds the devotees that any one who is desirous of attaining Moksha, will not ignore this great work as well as will not keep aside just telling some laches on this work.

Note 3 :

कविकण्ठमाला— By this the author states that the learned seers, sages and other jñānins will certainly take this work as worth and read the same. Only the undeserved would side track the issue and try to find or hoist some defect and neglect the work.

Note 4 :

The verse is in 'निदर्शनमलङ्कारः'' and in ''उपेन्द्रवज्रवृत्तम्'' ॥

Note 5 :

Like this, all great Aparoksha jñānins have shown their humility.

In Śrī Madhwa Vijaya, Śrīman Nārāyaṇa Paṇḍitāchārya states :

पूर्वापरीकारमथापरं वा
क्षाम्यन्तु मे हन्त मुहुर्महान्तः ।

The top of such confession of humility is from the mouth of the Great Śrī Jayatīrtha Mahāprabhu who say :

गङ्गासङ्गेन नैर्मल्यं रथ्याद्भिर्लभ्यते यथा ।
वाचो विशुद्धिसिद्ध्यर्थं सङ्गम्यन्ते गुरोर्गिरः ॥

* * *

॥ विनयोक्तिः ॥

Humility of the Author

अपि प्रमादागतदोषलेशा-
मिमां कवित्वश्रियमाद्रियध्वम् ।
बुधा विदग्धैः किमुपेक्षणीया
पयोब्धिजा चञ्चलताख्यदोषात्   ॥ १० ॥

Śrī Vādirāja Swāmi called himself as ''अपण्डितः'' – non-paṇḍit. Then a doubt may arise, as to how such works done by non-paṇḍits can be admissible. This is explained in this verse.

ननु अपण्डितकृतौ दोषस्य सम्भावितत्वात् कथं उपादेयत्वं इत्यतः आह अपीति ।

(हे) बुधाः = कोविदाः प्रमादेन आगतः = प्राप्तदोषः लेशामिमां कवित्वश्रियमाद्रियध्वम् = Oh! learned paṇḍits, this work is the wealth of poetry having slight defects caused by carelessness. Please patronise this work.

विदग्धैः = प्रौढैः पयोब्धिजा चञ्चलताख्यदोषात् किं उपेक्षणीया ? = Is Goddess Mahālakshmī who was born out of Milky Ocean to be ignored by the wise due to the defect of Her inconstancy ?

(She is not ignored, like that please do not ignore this work is the opinion of the author).

Note :

This śloka is in निदर्शनमलङ्कारः ।

अत्र निदर्शनमाह— पयोब्धिजा = क्षीसागरजन्या लक्ष्मीः चञ्चलताख्यदोषात् चाञ्चल्यलक्षणदोषात् ''न श्रीः एकत्र तिष्ठति'' इति प्रसिद्धेः ।

The defect here mentioned is not actually the defect of Mahālakshmī, since she has no defects at all. She has absolultely no nexus with Prakṛti. She is always ''अप्राकृत''. The defect here is about the 'wealth'. Wealth will not stay in one place steadily and would easily slip away from the hands, if not carefully guarded. Even a little carelessness would cause the loss; but still the wealth is aspired and desired by all. Like that Śrī Vādirāja Swāmi states that this work is a great wealth and it may be have some negligible defects which should not be highlighted.

As a matter of fact, there is no iota of defect at all in this sacred and marvellous work and this shows the utter humility of that great saint Śrī Vādirāja Mahāprabhu.



॥ धात्रीकृत विरिञ्चगमनम् ॥

Mother Earth taking refuge under Chaturmukha Brahma

असङ्ख्यपापाचलकोटिभाजां
दितेः सुतानां वशमागतेयम् ।
असह्यभारार्दितसर्वगात्री
जगाम धात्री शरणं विरिञ्चम् ॥ ११ ॥

दितेः = सुतानां असङ्ख्यपापाचलकोटिभाजां = The sons of Diti Devī who were daityas had unlimited and countless sins with them, like mountains.

अयं वशं आगते = The mother Earth was under his complete control.

असह्यभारार्दितसर्वगात्री = All her limbs were grooming by pains by the weight of such daityas and the same was unbearable.

धात्री विरिञ्चं शरणं जगाम = Then mother Earth Dhātri took asylum with Chaturmukha Brahma, and took shelter under him as a refuge.

Note 1 :

The important truth is that when the Devatās are in trouble, however great or supreme he or she may be, took refuge either in Chaturmukha Brahma or in Śrī Vāyu, and through anyone of them only, the application of prayer should be submitted to the Lord. This is the procedure prescribed as per Vedas. God will not consider or hear any submission, grievance or prayers or call, **if it is not mooted through Śrī Vāyu or Chaturmukha Brahma.**

Mantrālaya Mahāprabhu states in प्रातःसङ्कल्पगद्यम् as under :

स्वभक्तं मां उद्दिश्य भगवतः पुरः,

"परमदयाळो, क्षमासमुद्र, भक्तवत्सल, भक्तापराधसहिष्णो, दीनं-दूनं-अनाथं-शरणागतं एनं उद्धर" इति विज्ञापनकर्तृणाम् ।

This is the recommendation by Śrī Mukhyaprāṇa before God Śrī Hari, to save a sātwic soul.

Note 1 :

This धात्री देवी or Bhūmī Devī is not exactly Mahālakshmi but only had āveśa of Her. In Tātparya Nirṇaya, 11-230 it is seen :

वित्तेश्वरः पूर्वं अभूत् हि भौमात् हरेः ।

From Śrī Varāha Mūrti and Bhū Devī (धात्री), Kubera was born. Narakāsura became an asura by His Desire. He was also born to them. Kubera was born earlier to Narakāsura.

Tātparya Nirṇaya 20-106 states :

तदा भूमिः पञ्चभूतावरा या
यस्यां जज्ञे नरकः श्रीवराहात् ।
मूलप्रकृत्यैव भूम्या नितान्त-
माविष्टायां साऽगमत्कृष्णपादौ ॥

Śrī Bhūmī Devī came and fell at the Pādas of Lord Kṛṣṇa, after her son Narakāsura was killed. That Bhūmī Devī is inferior to all the five Mahābhūtas. She has the āveśa of Mahālakshmī. Mahālakshmī has the entrance of Bhūmī Devī in a special way. Bhūmī Devī who gave birth to Narakāsura, came running and fell at the Pādas of Śrī Kṛṣṇa.

Note 2 :

This śloka is in "अनुप्रासालङ्कारः ॥

* * *

॥ भूभारशब्दार्थकथनम् ॥

Meaning of the word

"weightage to the world"

मुकुन्दविद्वेषिभराभिनुन्ना
बभूव सा क्षान्तियुतापि खिन्ना ।
तथाहि लोके पतिनिन्दकेभ्यः
पतिव्रतानामपरः क भारः ॥ १२ ॥

सा क्षान्तियुतापि = Even though the Mother of Earth is known for Her for the height of tolerance and for bearing, still

खिन्ना = she was grief stricken. Why ?

मुकुन्दविद्वेषिभराभिनुन्ना = Because by the weight of the haters of Her Lord Viṣṇu.

तथा हि लोके पतिनिन्दकेभ्यः पतिव्रतानां अपरः क भारः ? = This is just and proper, because what else is there for the wives in the world who are loyal to their husbands, cause of the grief and weight of the sinners, than those who hate them (Husbands) live on it. ('Nothing' is the answer).

Note 1 :

The world has become weighty and heavily loaded because of the haters of Viṣṇu. This is explained by the author by an

example in the world understandable by all. A truthful and loyal wife may tolerate any disturbance or grief to her, but not the criticism of her husband.

लोके पतिव्रतानां साध्वीनां (सती साध्वी पतिव्रता) स्त्रीणां पतिनिन्दकेभ्यः स्वपतीनां दूषकेभ्यः न क्षान्तिः भवन्ति । अत्र भूमादेव्याः विष्णुपत्नीत्वात् विष्णुद्वेषिणः पतिद्वेषित्वेन भारभूता इति ।

This is called "अनुप्रासालङ्कारः" ॥

Note 2 :

मुकुन्दविद्वेषिभराभिनुन्ना— The weight unwanted for the world is only by the haters of Viṣṇu. This is a henious and unpardonable crime for which eternal hell is the result.

Here Vādirāja Swāmin has deliberately used the śabda "मुकुन्द" to indicate Paramātmā, and this is for the main reason, that Paramātmā is the bestower of Moksha. मुकुं ददाति इति मुकुन्दः । This is the greatest help done by the Lord. To grant Moksha, is the most supreme and highest prize that a devotee can aspire. He is alone capable of granting Moksha. To hate Him, is really unpardonable. Human beings can afford to commit small pardonable mistakes due to various unforseen and unavoidable factors, but "विष्णुद्वेष" can never be dreamt and the person should not stand in the shadow near to such haters.

* * *

॥ गोरूपस्वीकारे कारणम् ॥

Reason for taking the rūpa of cow, by her

निशम्य गोब्राह्मणमुख्यबन्धुं
ध्रुवं मुकुन्दं शरणं व्रजन्ती ।

बभूव गोरूपधरा धरा सा
तमार्तभारापहरं च दीना ॥ १३ ॥

गोब्राह्मणमुख्यबन्धुं निशम्य = Hearing that Lord Viṣṇu is very dear to cows and brāhmins,

ध्रुवं मुकुन्दं शरणं व्रजन्ती = The grief stricken Goddess mother Bhūmī Devī surrendered Herself to Lord Śrī Viṣṇu.

गोरूपा बभूव = She took the form as a cow.

सा धरा आर्तभारापहरं च दीना तं = Further hearing that Viṣṇu is the redeemer of grief of the afflicted, to remove the same, took shelter in Him.

Note 1 :

गोब्राह्मणमुख्यबन्धुं— Paramātmā is the greatest friend of brāhmin and cows. Daily while performing Sandhyāvandana, one states as "गोब्राह्मणहिताय च" – Śrī Vādirāja reminds us about our rememberance of Mahālakshmi, daily while doing this Sandhyāvandana. Paramātmā is dear to cow because all the devatās reside there and He is always to the Devatās, who are His devotees always.

Paramātmā is dear to brāhmins, because they do vichāra about Him always. In Gītā Lord Kṛṣṇa says : 2-46 :

यावानर्थः उदपाने सर्वतः सम्प्लुतोदके ।
तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

Whatever benefits that are achieved by taking bath in the wells, will be automatically obtained by the bath in the sea. The persons who do the rituals appearing in the Vedas on the face of it, without going deep in their meaning, will get swarga as the result. Those who do study of śāstras and understand God, and

then sees God ब्राह्मणस्य = ब्रह्म अणति इति = a devotee who sees Brahman, will get also automatically the pleasure of swarga (as well as permanent Moksha also). So when Paramātmā dear to Brāhmin, means, He is dear to अपरोक्षज्ञानिन् । To have अपरोक्षज्ञानं one should understand God correctly and completely as per his status and calibre. That would be possible only by the study of the sacred works of Śrīmad Āchārya and his commentator's work. They are dear and near to Paramātmā.

Note 2 :

This śloka is under :

"दीपकोत्प्रेक्षयोः इति सङ्करः" इति वर्तते ।

***

॥ ब्रह्मादिभिः क्षीरसमुद्रं प्रति गमनम् ॥

Chaturmukha and others proceeding to the Milky Ocean

विरिञ्चवैरिञ्चिमुखामरेशाः
स्वपारतन्त्र्यं भुवि दर्शयन्तः ।
हरिं धराकार्यकृते गृणन्तः
पुरान्निरीयुर्हृदि संस्मरन्तः ॥ १४ ॥

विरिञ्चवैरिञ्चिमुखामरेशाः पुरान्निरीयुः स्वपारतन्त्र्यं भुवि दर्शयन्तः = Chaturmukha Brahma and Lord Rudra (Son of Chaturmukha Brahma) and great gods like Śesha, Garuḍa, Devendra and others, all left their respective cities, show that they are utterly dependent on Viṣṇu, for the people of the Earth.

हरिं धराकार्यकृते गृणन्तः = They all praised Lord Viṣṇu for the fulfillment of the mission of Dharā Devī, Goddess of Earth.

हृदि संस्मरन्तः = They all meditated well upon Him in their hearts.

Note 1 :

Chaturmukha Brahma, Śiva and other supreme Devatās are all dependent is established. They are अस्वतन्त्राः । What about Mahālakshmi ? She is also utter dependent on Viṣṇu. The very Bhūmi Devī who is Mahālakshmi has taken refuge in Viṣṇu and so स्वतन्त्रो भगवान् विष्णुः एक एव । Viṣṇu alone is independent and all others are dependent upon Him always.

Note 2 :

Since Mother Goddess has come for prayer before Viṣṇu, it is but the duty of all other gods to join Her, in worshipping Lord Viṣṇu and so all the Devatās left their abodes and rushed. Further they all wished to have darśan of their Mother also, which is a great delight and she is the first Ekānta Bhakta of Lord Viṣṇu. Her doing sevā to the Lord is something unique and extra-ordinary which is incomparable. The sūtra states : 3-3-41 :

ॐ आदरात् अलोपः ॐ ॥

She has no Prakṛti-sambandha. Still she does Upāsanā by sheer out of devotion to Viṣṇu. She is always near to Him and is eternally released Mukta soul : 2-3-42 :

ॐ उपस्थितेः तद्वचनात् ॐ ॥

Note 3 :

विरिञ्चवैरिञ्चिमुखामरेशाः स्वपारतन्त्र्यं—

Under the first Adhikaraṇam in Bhāshya Śrīmad Āchārya quotes from Brahma and Brahma-Vaivarta, which will show utter dependency of all gods on Viṣṇu.

शैवे च स्कान्दे—

"श्वपचादपि कष्टत्वं ब्रह्मेशानादयः सुराः ।
तदैवाच्युत यान्त्येव यदैव त्वं पराङ्मुखः ॥" इति ॥

ब्राह्मे च ब्रह्मवैवर्ते—

"नाहं न च शिवः अन्ये च तच्छक्त्येकांशभागिनः ।
बालः क्रीडनकैः यद्वत् क्रीडते अस्माभिरच्युतः ॥" इति ॥

Note 4 :

This śloka is in "अनुप्रास" अलङ्कारः ॥

* * *

॥ ब्रह्मादिभिः क्षीरसमुद्रं प्रति गमनम् ॥

Chatturmukha Brahma and others proceeding to Milky Ocean.

सुरावली सा श्रुतिवर्ण्यवेषा
नभस्थले नष्टतमिस्रजाले ।
ययौ यतीन्द्रैरपि यत्नगम्यां
पयोब्धिवेलां पतदूर्मिमालाम् ॥ १५ ॥

सुरावली सा श्रुतिवर्ण्यवेषा = That groups of Devatās where luminous forms are describable by the Vedas,

नभस्तले नष्टतमिस्रजाले = Went along sky ययौ displelling the mass of darkness, to the shore of the milky ocean.

यत्नगम्यां यतीन्द्रैरपि पयोब्धिवेलां पतदूर्मिमालाम् = That shore of the Milky Ocean is washed by the surging series of waves, and this Milky sea shore is fit to be reached with great effort by the best of yogis.

Note 1 :

देवतानां तेजोरूपत्वं गम्यते—

The author here brings to our notice that the Devatās are of the swarūpa of tejas with all brightness as per their gradation. But this tejas are all due to the tejas of Paramātmā Śrī Hari only.

काठक उप. 5-15 says :

"तमेव भान्तं अनुभाति सर्वम्" इति ।

By His prakāśa, tejas only, others get their light or shining. In the two sūtras : 1-3-22 and 1-3-23, this point is established :

ॐ अनुकृतेस्तस्य च ॐ ॥

ॐ अपि स्मर्यते ॐ ॥

Śrīmad Āchārya quotes two ślokas from Gītā while settles the issue that all tejas of the gods, is from Paramātmā. Śrī Vādirāja Mahāprabhu means the same, when he states that the Devatās with their Tejas removed the darkness in the sky, due to the anugraha of Śrī Hari drawn on them.

15-12 :

"यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥" इति ॥

The Tejas in the Sun is not due to him that the Sun makes the whole world bright. Similarly it is not due to the Moon or Fire

that light arises. But it does due to Him when His abode is reached, there is no return back to saṁsāra.

15-6 :

"न तत् भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥" इति ॥

Similarly the Sun, Moon, Fire get their tejas by the grace of Hari only.

"सा शक्तिः नारायणस्य"

This śloka is in 'अनुप्रास' अलङ्कारः ।

* * *

॥ ब्रह्मादिकृता हरिप्रार्थना ॥

Prayers by Chaturmukha Brahma and other gods

ततोऽब्जभूः क्षीरपयोब्धितीरे
समाधिमास्थाय सुसंयताक्षः ।
स्थिरासनः प्राणगणान्नियम्य
प्रचक्रमे प्राञ्जलिरात्मदीक्षाम् ॥ १६ ॥

ततः = after having reached the Milky ocean,

अब्जभूः = Chaturmukha Brahma who was born out of the Lotus Navel of Śrī Hari,

क्षीरपयोब्धितीरे समाधिं आस्थाय सुसंयताक्षः = The shores of the Milky Ocean with closed eyes started meditation.

स्थिरासनः प्राणगणान् नियम्य प्राञ्जलिरात्मदीक्षां प्रचक्रमे = Chaturmukha Brahma did so, by sitting on a steady platform

(Padmāsana) and controlling all the indriyas with folded hands towards Śrī Hari.

Note 1 :

प्राणगणान् नियम्य—

Controlling the sense organs. In the case of Chaturmukha Brahma, this has to be very carefully understood, because all the sense organs' presiding deities are under his control and working as per his mandates only. This only shows, that a person starts to do meditation should have sense organs under his control. This has to be understood on the guidelines given in Bhagavat Gītā 3-21 :

यद्यत् आचरति श्रेष्ठः तत्तदेव इतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥

He did so, because others can follow the suit.

Note 2 :

स्थिरासनः—

Vādirāja Swāmi by this brings to our notice the following sūtras :

ॐ आसीनः सम्भवात् ॐ ॥ ४-१-७ ॥

This sūtra insists that a devotee who does upāsanā of God always, should do so, only by sitting on a firm and steady seat. Then only the oscillation of mind would be minimised.

ॐ अचलत्वं च अपेक्ष्य ॐ ॥ ४-१-९ ॥

Only when the body is without moving the mind would be steady. When the body moves, the mind also moves. In order to help the body without moving, a steady seat is mandatory. Śrīmad Āchārya in his Bhāshya quotes from Brahmāṇḍa Purāṇa as :

"अचलं चेत् शरीरं स्यात् मनसश्चाप्यचालनम् ।
चलते तु शरीरस्य चञ्चलं तु मनो भवेत् ॥"

—इति ब्रह्माण्डे ॥

ॐ स्मरन्ति च ॐ ॥ ४-१-१० ॥

In Gītā it is stipulated that a steady seat is needed for upāsanā in the ślokas 12 and 13 of the 6th Adhyāya.

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्य आसने युञ्ज्यात् योगं आत्मविशुद्धये ॥ १२ ॥

तत्र आसने उपविश्य = Sitting on the seat steadily,

यतचित्तेन्द्रियक्रियः = by controlling the activities of the mind, indriyas and their connected karmas,

मनः एकाग्रं कृत्वा = the concerntration of mind has to be brought, this yoga should be done.

It is further explained in 6-13 as :

समं कायशिरोग्रीवं धारयन् अचलं स्थिरः ।
सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्च अनवलोकयन् ॥ १३ ॥

कायशिरोग्रीवं समं धारयन् अचलं स्थिरः = Having the middle body, head, neck in a straight way with created posture, without moving and keeping the same steadily,

स्वं नासिकाग्रं सम्प्रेक्ष्य = One should look the tip of the nose,

दिशश्च अनवलोकयन् = without seeing the objects around the place (मुक्तः आसीत्) one should meditate on God.

Note 3 :

This śloka is in क्रियाज्ञाति अलङ्कारः ।

✻ ✻ ✻

॥ ब्रह्मादिकृता हरिप्रार्थना ॥

Prayers by Chaturmukha Brahma and other gods

यदा स पद्मासनसंस्थितोऽलं
जजाप विद्यामितरैरवेद्याम् ।
तदा प्रभृत्येव जगत्सु नूनं
बभूव पद्मासनशब्दितोऽसौ ॥ १७ ॥

यदा स पद्मासनसंस्थितोऽलं जजाप विद्यामितरैरवेद्याम् = From that time when Chaturmukha Brahma seated himself steadily in the posture of 'Padmāsana' and repeatedly mentally the hymns of Purusha Sūkta, it was a great meditation. That Purusha-Sūkta cannot be understood by others.

तदा प्रभृत्येव जगत्सु नूनं बभूव पद्मासनशब्दितः असौ = From that time onwards, Chaturmukha Brahma came to be known as "Padmāsana" in the world.

Note 1 :

विद्यां इतरैः अवेद्याम्—

Chaturmukha Brahma meditated on the Mantra of Purusha Sūkta, where the glories of Śrī Hari are stated. This cannot be understandable to others, as he has understood. This Purusha Sūkta commentary is all about the infinite Vedas. The infinite Vedas as understood by Chaturmukha Brahma and Śrī Vāyu cannot be understood by others.

काठक उपनिषत् states in the द्वितीय वल्ली 25 मन्त्र—

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥

Śrī Vedeśa Tīrtha states in his commentary :

"क इत्था वेद यस्य सः"

कः = चतुर्मुख एव, इत्था वेदोक्तप्रकारेण तं वेद । यत्र के ब्रह्मणि च परमात्मा तिष्ठति नियामकतया सः इति अन्वयः ।

एवं च स्वान्तर्गतभगवत्प्रसादादेव वेद, इति लभ्यते ।

So, Chaturmukha Brahma, is the first and foremost who has understood Paramātmā as per infininte Vedas and no other can fully understand like him.

Note 2 :

"Chaturmukha Brahma" is called as 'Padmāsana". One is immediately reminded at this glorious medtaion that he did upon Śrī Hari, with Purusha Sūkta Mantras. This Purusha Sūkta is the commentary of Vyahṛti. So when we do Gāyatri, one should sit in Padmāsana position steadily, and think of Chaturmukha Brahma's meditation and then meditate on Hari.

Note 3 :

Śrī Vādirāja Mahāprabhu has followed the crux of Tātparya Nirṇaya, in these verses, so far, of what was in 11-179 and 11-180.

11-179 :

एतस्मिन्नेव काले कमलभवशिवाग्रेसराः शक्रपूर्वा
भूम्या पापात्मदैत्यैर्भुवि कृतनिलयैराक्रमं चासहन्त्या ।
ईयुर्देवाधिदेवं शरणमजगुरुं पूर्णषाड्गुण्यमूर्तिं
क्षीराब्धौ नागभोगेशयितमनुपमानन्दसन्दोहदेहम् ॥ १७९ ॥

एतस्मिन्नेव काले = पाण्डुतपश्चरणकाले, कमलभवशिवाग्रेसराः = ब्रह्म शिवश्च तौ अग्रे पुरःसरौ येषां ते, तथा, शक्रपूर्वाः = इन्द्रादिदेवाः,

पापात्मदैत्यैः = पापमेव आत्मा स्वरूपं येषां ते तथा च ते दैत्याश्च तैः, भुविकृतनिलयैः = आक्रमणं च, असहन्त्या = सोढुं अशक्त्या, भूम्या सह देवाधिदेवं जगद्गुरुं पूर्णषाड्गुण्यमूर्तिं क्षीराब्धौ नागभोगे शयितं अनुपमानन्दसन्दोहदेहं श्रीहरिं शरणं रक्षकं, ईयुः = प्रापुः ।

At the time, when Pāṇḍu Mahāraj was performing penance there, many asuras were born as Kings in this world. Unable to hear the burden of them on the Earth Bhūmī Devī (Dhātrī Devī) along with Chaturmukha Brahma and Rudra, in the front, approached Lord Nārāyaṇa for shelter and relief. That Śrīman Nārāyaṇa is :

(a) far superior to Indra, Rudra, Brahma and supreme gods.

(b) The bestower of knowledge to Chaturmukha Brahma and others.

(c) The possessor of infinite attributes of auspicious qualities including the six in abundance to be called "Bhagawān".

(d) His body is made up of bliss – ānanda and there is no chance for an iota of unhappiness or any other defect.

(e) He is lying on Ādiśesha in the middle of the Milky Ocean.

11-189 :

ऊचुः परं पुरुषमेनमनन्तशक्तिं
सूक्तेन तेऽब्जजमुखा अपि पौरुषेण ।
स्तुत्वा धराऽसुरवराक्रमणात्परेश
खिन्ना ह्यतोऽतिविमुखास्तव तेऽतिपापाः ॥ १८० ॥

Chaturmukha Brahma and other gods praised Śrīman Nārāyaṇa by Pususha Sūktas mainly. They submitted :

Oh! Bhagawān, You have all the power and strength. These asuras are great sinners. These asuras in the world have been born in crores in the capacity of Kings. Due to this, Bhūmī Devī is heavily burdened by weight.

Likewise, they submitted to the great creater, Śrīman Nārāyaṇa Paramātma.

Note 4 :

This śloka is in उत्प्रेक्षालङ्कारः ।

***

॥ ब्रह्मादिकृता हरिप्रार्थना ॥

Prayers by Chaturmukha Brahma and other gods

तदा तदन्यान्यपहाय हेया-
न्यरक्तचित्तः स विरिञ्चिपुत्रः ।
स्तुवन् गिरीशोऽपि गिरा मुरारि-
मनङ्गजिद्दिग्वसनो बभूव ॥ १८ ॥

तदा विरिञ्चिपुत्रः सः = At that time, when Chaturmukha Brahma did meditations like that, his son Śiva also did severe meditation.

(1) तदन्यान्यपहाय हेयान्यरक्तचित्तः = that Śiva cast off all things – like the garments etc. other than Lord Viṣṇu.

(2) मुरारिं गिरा स्तुवन् = Śiva praised that Viṣṇu by vedic words who was enemy to the demon by name "Mura".

(3) So that Śiva came to be known as दिग्वसनः (दिगम्बरः) **because he was not interested in any other matter, other than Viṣṇu. विष्णु-इतरविषयपरित्यागात् 'दिग्वसनः' ।**

(4) Śiva was called as "Anaṅgajit" the conqueror of cupid. अरक्तचित्तत्वात् "अनङ्गजित्".

(5) Śiva was called "Girīśa", because, he was the master of words. स्तुतिकरणात् "गिरीशः" अभूत् ॥

Note 1 :

Here the fact, that Śiva is a great "वैष्णवाग्रेसरः" is established. He was always thinking, teaching and meditating on Viṣṇu only. He said to his wife Pārvatī the sacred mantra as :

"राम रामेति रामेति रमे रामे मनोरमे ।
सहस्रनाम तत्तुल्यं रामनाम वरानने ॥"

This is the japa, he does always.

Note 2 :

हेयानि अरक्तचित्तः—

Śiva was not interested in any other thing and all others were हेय for him, which means he did not care for others, he discarded / neglected them. Śiva followed the mandate laid down in the sūtra 1-1-8 : ॐ हेयत्वावचनाच्च ॐ ॥

This sūtra establishes that :

(i) Paramātmā is not the person to be given up anyone at any time अहेयत्ववचनात्.

(ii) In respect of other persons they are stated to be discarded हेयत्ववचनात्.

Śiva was following the mandate of आथर्वणोपनिषत् (२-२-५)

"तमेवैकं जानथ आत्मानं अन्या वाचो विमुञ्चत अमृतस्यैष सेतुः" इति अन्येषां हेयत्ववचनात् च, अहेयत्वावचनात् च ॥

Paramātmā alone has to be praised and to be worshipped and all others have to be neglected. This mandate was strictly followed by Śiva, a great devotee of Viṣṇu.

A doubt may arise here naturally as to whether Śiva can afford to neglect Chaturmukha, Vāyu and others who are above him (other than Hari). The answer is not so, definitely. This is to be understood very carefully laid down in the sūtra 3-3-57 :

ॐ अङ्गावबद्धास्तु न शाखासु हि प्रतिवेदम् ॐ

सर्वोत्तमत्वेन हेयाः, परिवारत्वेन ग्राह्याः ॥

Those Devatās are not omniscient like Hari and in that respect they are not to be taken up primarily. Śrīmad Āchārya while dealing with the sūtras :

ॐ अङ्गेषु यथाश्रयभावः ॐ ॥ ३-३-६३

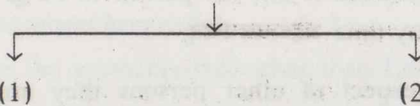
ॐ शिष्टेश्च ॐ ॥ ३-३-६४

ॐ समाहारात् ॐ ॥ ३-३-६५

ॐ गुणसाधारण्यश्रुतेश्च ॐ ॥ ३-३-६६

states clearly that :

Chaturmukha Brahma and other aṅga Devatā Upāsanā is of dual types :



(1)	(2)
They are the sevants of Śrī Hari परिवारः	They are in the refuge (shelter) of the various limbs of Hari.

(1) This is the privilege of all the Devatās.

(2) This is the privilege of only some Devatās.

Here Śiva, is a fine Devatā and so he did Upāsanā of others like this only. But in respect of Viṣṇu and Mahālakshmi, Śiva followed the mandates of Anuvyākhyāna in the ślokas 1296, 1297 and 1298.

अतः विष्णौ परा भक्तिः तद्भक्तेषु रमादिषु ।
तारतम्येन कर्तव्या पुरुषार्थमभीप्सता ॥

स्वादरः सर्वजन्तूनां संसिद्धो हि स्वभावतः ।
ततोऽधिकः स्वोत्तमेषु तदाधिक्यानुसारतः ॥

कर्तव्यो वासुदेवान्तं सर्वथा शुभमिच्छता ।
न कदाचित् त्यजेत् तं च क्रमेणैनं विवर्धयेत् ॥

All these points are brought to our notice by Śrī Vādirāja Mahāprabhu when he mentions :

हेयान्यरक्तचित्तः सः विरिश्चिपुत्रः ॥

Note 3 :

Śiva's names are यौगिक for the reasons tabulated below :

विषयपरित्यागात् – दिग्वसनः	– is not interested in worldly issues.
अरक्तचित्तत्वात् – अनङ्गजित्	– has no love for others and conqueror of Manmatha.
स्तुतिकरणत्वात् – गिरीशः	– always does stotra of Viṣṇu by words (by वेदाः)

Note 4 :

This śloka is क्रमालङ्कारेण सङ्करः ॥



॥ ब्रह्मादिकृता हरिप्रार्थना ॥

Prayers by Chaturmukha Brahma and other gods

तदैव शेषोऽजनि वायुभक्षः
सहस्रनेत्रोऽपि तदैव नूनम् ।
शतक्रतुः सुप्तिविदूरभावा
बभूवुरस्वप्रपदाश्च देवाः ॥ १९ ॥

At that time, when Chaturmukha Brahma was doing severe penace like this, the others (Devatās) also followed the same prayers to Him as per their respective status.

तदा एव = at that time itself,

शेषः = Śesha started eating "Air" as the food

अजनि = and was existent.

Then Śesha was called as "पवनाशननामा (पवन-अशन) which means consumer of wind.

सहस्रनेत्रोऽपि तदैव नूनं शतक्रतुः = The thousand eyed Indra had the fruit of a hundred sacrifices and became to be popularly known as "Śatakratu".

सुप्तिविदूरभावाः बभूवुः अस्वप्रपदाः च देवाः = The Devatās who were without sleep and meditating on Viṣṇu as per their respective status, were called from then as "अस्वप्रपदाः".

Note 1 :

Śesha left all the food and was taking 'wind' as food and started severe penace is described by the author.

यदा हर्यनुग्रहं आकाङ्क्षमाणः वाताहारं कृत्वा, निरशनव्रतं कृत्वा, तदैव आरभ्यैव, वायुभक्षः'' पवनाशननामा अजनि ॥

In order to obtain the anugraha of Śrī Hari in full, all the eatables left off and wind was taken as the food and Śesha did severe penance.

This is the way Śrīmadāchārya showed at Badarikāśrama to his devotees, which is followed by Śesha Devaru now : (Śrī Madhwa Vijaya 6-44) :

काष्ठमौनमदधादुपवासं शुद्धमप्यकृत शुद्धहृदिच्छन् ।
नित्यतुष्टहरितोषविशेषं चिन्तयन्प्रभुमनन्तमठान्तः ॥ ४४ ॥

Śrīmad Āchārya, pious by nature, ordently wishing to please still more the Super Lord ever pleased with him, meditated on Lord Nārāyaṇa inside the Badari temple and observed the vow of utter silence and on an empty stomach.

While describing about the glorious Upāsanā performed by the sacred younger brother of Śrīmad Āchārya, namely Śrī Viṣṇu Tīrtha, Madhwa Vijaya states in 15-110 as :

स्मरन् मुरारेराकारं दध्यावध्यात्मकोविदः ।
समाधिमाधिशमनं योगलभ्यं स लब्धवान् ॥ ११० ॥

Śrī Viṣṇu who was proficient in the śāstras relating Paramātmā was performing dhyāna of Him. He left all the food, and controlled the breaths and did tapas.

Śrī Vādirāja Mahān indicates these holy incidents by this tapas of Śesha.

Note 1 :

सहस्रनेत्रः इन्द्रः— Instead of calling Devendra directly, the author refers him ''the person having one thousand eyes''. The

author thereby reminds the devotees by the episode of the devotee Ahalyā and also for Indra no sin was attached by that. It was only the high tapas over and above his status for Gautama ṛshi got reduced by cursing Devendra, who was very very supreme to that ṛshi. Further by that act Ahalyā had the fortune of Śrī Rāma's darśan and more affection from the husband than prevailed earlier.

Note 3 :

हरिपूजायां निद्राजाड्यमपहाय जागरूकत्वात् अस्वप्ननामानो बभूवुः ।

Devatās received the name as "Aswapna" because they won over sleep and never beats the eyebrows and are never closed for them. They all perform "Hari Pūjā" always.

Arjuna is referred to as गुडाकेश Gīta several time, by Lord Śrī Krṣṇa, meaning winner of sleep.

Note 4 :

This śloka is in 'अनुप्रासालङ्कारः' ॥

***

॥ ब्रह्मादिकृता हरिप्रार्थना ॥

Prayers by Chaturmukha Brahma and other gods

रसा पिपासोग्रभराशनाया
विषह्य विष्णुं मनसाऽचलेन ।
तदाऽनुधावन्त्यचलेति सर्वं
सहेति नूनं जगदे जगत्याम् ॥ २० ॥

रसा = भूमिः = the Earth

पिपासोग्रभराशनाया विषह्य विष्णुं मनसा अचलेन = thought of Lord Viṣṇu with a firm mind and came to be known indeed as "Achala" the immovable in the world.

तदाऽनुधावन्त्यचलेति सर्वं सहेति नूनं जगदे जगत्याम् = She ended thirst, the heavy burden of enemies and so she came to be known as "Sarvam saha" (one who endures all).

Note 1 :

Mother Bhūmi Devī is the best one to have the name of "सर्व सह" इति. Because every second she endures the Earth on which multitude of sins are committed, still she tolerates as per the orders of Paramātmā.

At this juncture, one should bring to his mind, the height of tolerance that Draupadi Devī had when she was brought to the Court Hall of the blind King Dhṛtarāshtra, by his son, the demon Nīcha Duśśāsana. She tolerated because of Bhīma's mandate and Śrī Kṛṣṇa's wish. The height of devotion is shown here, as an elucidation of :

"स्वात्म-आत्मीय-वस्तुभ्यः अनेकगुणाधिकः ॥"

Note 3 :

In Mahābhārata, we have mother of excellent divine character Kunti, wife of Pāṇḍu Mahāraj. The endurance and tolerance by her is amazing :

(i) First, to start with, separately from natural parents, and being brought up by the Kuntibhoja as adopted father. A child would like to live only with natural parents.

(ii) At the maiden stage, Vasusena (later Karma) was born to her and she has to leave that child to save reputation, her family and the child.

(iii) Married King Pāṇḍu who was a strong and good warrior, but still had physical defect of whiteness.

(iv) To loose her husband Pāṇḍu Mahāraj, for no fault of her. To protect not only her innocent sons but also that Mādri's sons.

(v) To live in the palace of her husband's elder brother and being insulted, humiliated and to overcome the dangers and threat to life through out either for her or for her sons, Pāṇḍavas etc etc. But she says to Kṛṣṇa,

विपदः सन्तु नः शश्वत् तत्र तत्र जगत्पते ।
भवतो दर्शनं यत्स्यात् अपुनर्भवदर्शनम् ॥ १-८-२८ ॥

Still she says that she could bear all these agonies and further more, **provided there is a guarantee that Lord Śrī Kṛṣṇa would give darśan every time.**

Note 4 :

This śloka is in 'अनुप्रासालङ्कारः' ॥

* * *

॥ ब्रह्मादिकृता हरिप्रार्थना ॥

Prayers by Chaturmukha Brahma and other gods

सहस्रकार्येषु भवान् समर्थः
सहस्रनेत्राननतपाणिपादः ।
इतीव विज्ञापयितुं विरिञ्चः
स्तुतिं स पुंसूक्तगतां ततान ॥ २१ ॥

Chaturmukha Brahma submitted :

सः विरिञ्चः स्तुतिं ततान = Chaturmukha Brahma submitted the stotras as praise of Paramātmā. From where ?

पुंसूक्तगतां = What is stated in the Purusha Sūkta as the glories, all those were praised by him.

In brief, the glories are :

सहस्रकार्येषु भवान् समर्थः = Paramātmā is the most capable in a thousands of kāryas. (thousand stands for infinity). (Here of which one is just removal of burden on the Earth).

Paramātmā, you have a thousand eyes.

सहस्रनेत्राननपाणिपादः = thousand faces, thousand foot, thousand hands.

इत्येव विज्ञापयितुं = I submit so with all reverence.

This is the prayer of that great Chaturmukha Brahma to the Lord, at the Milky Ocean.

Note 1 :

Leaving all other stotras, Chaturmukha Brahma selected "Purusha Sūkta" for which the few reasons are :

(i) Purusha Sūkta speaks only of the glories of Lord Śrī Hari.

(ii) He is the main and only Devatā spoken there in that Sūkta. Śrīmad Āchārya in his Bhāshya under the sūtra 1-1-26 : ॐ भूतादिपादव्यपदेशोपपत्तेश्चैवम् ॐ states that Brahman is the devatā in Purusha Sūkta.

स हि पुरुषसूक्ताभिधेयः । He quotes from Skanda.

तस्मिन् काले महाराज राम एवाभिधीयते ।
यथा हि पौरुषे सूक्ते विष्णुरेवाभिधीयते ॥

Just like at the time of Śrī Rāma's avatār, wherever Śrī Rāma is only spoken, thought of, referred to by all,

and it is the same case in respect of 'Purusha Sūkta'' where Viṣṇu's glories are only explained.

(iii) Purusha Sūkta is the commentary of Gāyatri and by meditating Paramātmā as गायत्री He would protect the world, गायन्तं त्रायते यस्मात् गायत्री ।

(iv) All Vedas are only commentaries of Purusha Sūkta and so by this, the infinite Vedas are covered.

By this Chaturmukha Brahma, establishes that the main purpose of Vedas in to highlight the glories of Viṣṇu and others are all secondary only.

महावराहे—

''मुख्यं च सर्ववेदानां तात्पर्यं श्रीमतेः परम् ।
उत्कर्षे तु तदन्यत्र तात्पर्यं स्यात् अवान्तरम् ।।'' इति ।।

(v) Purusha Sūkta contains the śabda 'सहस्र' means thousand representing infinity. Chaturmukha Brahma wished to show that Bhagawān is capable in thousands of kāryas. सहस्रकार्येषु भवान् समर्थः ।

''भूभारहरणे बहुकार्यसद्भावात् बहुसाधनवता भवितव्यं भवान् तादृश'' इति ज्ञापयितुं इव पुंसूक्तगतां पुरुषसूक्तोक्तं स्तुतिं ततान = चकार पुरुषसूक्ते सहस्रशीर्षेत्यादिना ।

(vi) Paramātmā is the 'Uttama Purusha' – उत्तम पुरुषः ।
उत्तमः पुरुषः तु अन्यः परमात्मेति उदाहृतः ।।

Note 2 :

This śloka is in उत्प्रेक्षालङ्कारः ।।

***

॥ ब्रह्मादिकृता हरिप्रार्थना ॥

Payers by Chaturmukha Brahma and other gods

तच्चित्तेऽङ्कुरितः सुभक्तिलतया श्लिष्टः प्रमोदाश्रुभिः
सिक्तः सत्पुलकालिमूलविततः कायप्रभापल्लवः ।
ईषन्मीलितनेत्रकुड्मलयुतः शाखासहस्रोर्जितः
प्राप्तः श्रीरमणद्विजेन फलितस्तद्ध्यानकल्पद्रुमः ॥ २२ ॥

Here Śrī Vādirāja Mahān compares the "dhyāna of Devatās" to a "Kalpa" divine tree.

तद्ध्यानकल्पद्रुमः श्रीरमणद्विजेन फलितः = The divine **Kalpa tree** of the **meditation of the gods** was perched on by the **bird** of Mahālakshmi's Husband **Śrīman Nārāyana**. That tree is further described :

(i) तच्चित्तेऽङ्कुरितः सुभक्तिलतया श्लिष्टः = That tree is embraced by the creeper of good **devotion** that has spourted in the minds of those gods.

(ii) प्रमोदाश्रुभिः सिक्तः = That tree is **watered** by the **tears of joy** produced by meditation of those gods.

(iii) सत्पुलकालिमूलविततः = That tree is spread with the groups of **roots** in the form of good horripilation. रोमाञ्चः (रोमहर्षः) (hairs standing on uprooted).

(iv) कायप्रभापल्लवः = It has tender foilage of the form of the lusture of their bodies.

(v) ईषन्मीलितनेत्रकुड्मलयुतः = It has **buds** in the form of the slightly **closed eyes.**

(vi) शाखासहस्रोर्जितः प्राप्तः = It is tall with thousands of branches in the form of the Vedas and it has borne fruit. फलितः.

Note :

Śrī Vādirāja Mahān is a great Emperor in उत्प्रेक्षा in giving examples which would satisfy even an ordinary common man of a high śāstric issue and at the same time, it would help a deep scholar to a great extent also.

(1) **Meditation** submitted by the gods.	(1) **Kalpa** Divine **Tree.**
(2) **Lord Nārāyaṇa** being pleased by that meditation came here to the Milky Ocean.	(2) **Bird** Pleased with the tree, comes there and sits on it.
(3) Good devotion that has sported in the minds of those gods.	(3) Tree is surrounded by good creepers.
(4) **Tears of joy** produced by that dhyāna of gods.	(4) Tree is **watered.**
(5) Slightly closed **eyes** of gods.	(5) Tree has **buds.**
(6) Vedas which are infinite and they are very great and tall.	(6) Tree has thousands of branches and the same is tall.
(7) The meditation has borne the required phalas / results.	(7) Tree has fruits.

Note 2 :

शाखासहस्रोर्जितः (ऊर्जितः अतः) अनेन देवानां उत्तमाधिकारित्वेन बहुशाखागतगुणोपसंहारे सामर्थ्यं अस्तीति गम्यते ।

By this example, it is seen that the Devatās are the supreme adhikārins and they are eligible to meditate upon the various attributes of God, enunciated in many many branches of Vedas.

सर्वशाखासम्प्रत्ययः चोदनाद्यविशेषात् इति सूत्रादिति भावः । फलितः परिपाकावस्थां प्राप्तः कृष्णचित्ताकर्षणपटुतरत्वलक्षणफलेन सम्पन्नः इत्यर्थः ।

The first adhikaraṇam in the upāsanā pāda of five sūtras, in a very detailed manner with this issue.

३-३-१ – ॐ सर्ववेदान्तप्रत्ययं चोदनाद्यविशेषात् ॐ ॥

३-३-२ – ॐ भेदान्नेति चेत् एकस्यामपि ॐ

३-३-३ – ॐ स्वाध्यायस्य तथात्वेन हि समाचारेऽधिकाराच्च ॐ ॥

३-३-४ – ॐ सलिलवच्च तन्नियमः ॐ ॥

३-३-५ – ॐ दर्शयति च ॐ ॥

The question that arose here was. whether one should know about Bhagawān, as to what are told in the branches pertaining to them ? Or whether it should pervade to all branches. The objector further states that Taittareya states : सत्यं ज्ञानं अनन्तं ब्रह्म; but whereas in बृहदारण्यक it is stated as विज्ञानं आनन्दं ब्रह्म, like this told in many ways and so persons with little knowledge cannot comprehend all. So it is enough if some branches are known, is the view. The sūtra tells.

सर्ववेदान्तप्रत्ययं = The devotee should learn from all the Vedas about God by श्रवण, मनन etc. This is because चोदनादि = आत्मेत्येव उपासीत Bhagawān should be meditated as our Master and many other rules, stipulations and reasons have been stipulated. अविशेषात् = But it does not speak of any particular adhikārins.

Further ॐ भेदान्नेति चेत् एकस्यामपि ॐ states that even in the case of save bandh, one can find as कं ब्रह्म खं ब्रह्म – as different ways and so even Upāsanā of one branch has to be left off. This would be absurd. So all branches of Vedas have to be studied.

Then the sūtra ॐ सलिलवच्च तन्नियमः ॐ states that, just like all rivers join the sea, means there may be which may not be so. But generally this is the rule. Like that the jīvas considering their capacity, śakti etc. should attain knowledge from the Vedas.

It is stated that :

सर्ववेदोक्तमार्गेण कर्म कुर्वीत नित्यशः ।
सर्वकर्मकृतौ यस्मात् अशक्ताः सर्वजन्तवः ।
शाखाभेदं कर्मभेदं व्यासः तस्मात् अचीक्लृपत् ॥

Since Lord Śrī Vedavyāsa, the King of mercy knows that all jīvas cannot perform all the karmas, that are stipulated in all the Vedas and so He did divide into branches and karmas different.

"यथा नदीनां सलिलं शक्ये सागरगं भवेत् ।
एवं शक्यानि सर्वाणि पुंशक्त्या ब्रह्मवित्तये ॥" इति ॥

ॐ दर्शयति च ॐ – In that the Chaturveda Śikhā states that Paramātmā is to be known by enquiry into all the branches of Vedas.

So Śrī Vādirāja Swāmin by stating as 'शाखासहस्र ऊर्जितः' means the essence of this adhikaraṇam that He should be known by all these branches of Vedas.

Note 3 :

श्रीरमणद्विजेन फलितः श्रीकान्ताख्यपक्षिणा "द्वा सुपर्णा" इति श्रुतेः प्राप्तः परिपाकावस्थायां विष्णुः प्रसन्नः इति ॥

Tree becomes fruitful when the bird sits on it. Like the meditation tree becomes fruitful, when the bird Nārāyaṇa comes and sits on that. This reminds about the famous śruti, where Paramātmā is described as the divine bird which does not eat anything.

Ātharvaṇa Upanishad 3-1-1 states :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वात्त्यनश्नन्नन्यो अभिचाकशीति ॥''

This explains the difference between Jīva and Paramātmā and they are compared to two birds, sitting in different branches. One bird keeping quiet and smiling and happy altogether; the other one eats, sleeps and suffers. This śruti is not capable of dual interpretation. Hence it is निरवकाशश्रुतिः.

Śrī Vādirāja Mahān, author of this work, in his other famous work called ''Yukti Mallikā'' has given answer to Adwaitins on this śruti, which is marvellous in all respects and is the last word on the subject. This is briefly stated above. With that anusandhāna, in mind, here this ''श्रीरमणद्विजेन'' has to be understood.

(1) Dwaita school states that 'तत्त्वमसि' meaning ऐक्य – identity need not be swarūpa indentity. Because identity is possible in five other ways. Śrīmad Āchārya states in Anuvyākhyāna 38 and 39 verses as :

[1]स्वातन्त्र्ये च [2]विशिष्टत्वे [3]स्थान[4]मत्यैक्ययोरपि ।
[5]सादृश्ये च ऐक्यवाक् सम्यक् सावकाश यथेष्टतः ।
अवकाशोज्झिता भेदः श्रुतिः नातिबला कथम् ॥

By the reason of independence, by the Uttama Nimitta, by the reason common platform, by the unity

of minds or consensus ad idem by the reason of similarity, Identity can be spoken of.

(ii) For this, Śrī Vādirāja Swāmi raises a very pertinent question, on behalf of Adwaita school to show his impartiality in the persuit of knowledge. He states :

When Dwaita school contends that तत्त्वमसि speaks not about swarūpa identity, but only in the other way out of the one of the five enumerated, why not Adwaita put forward that 'द्वासुपर्णा' श्रुति speaks of difference, not in the swarūpa form, but only in some other mode of difference.

This is really a great point that the sage made and the answer which he gives is the last and final word on philosophical thought, and none can say any further on this and Śrī Vādirāja establishes the stand of Dwaita as authentic.

Śrī Vādirāja in the verse 534 in Guṇa Saurabha states :

सन्ध्यायां वन्दते योगी, सन्ध्यां भोगी तु सुन्दरीम् ।
युगपत् मतिभेदः **तद्भिन्नयोः** एव नान्यथा ॥

द्वासुपर्णेति वाक्यस्य स्वरूपभेदपरत्ववारणत्वं खलु मतिभेदपरत्वं परेण अङ्गीकृतम् । न तावता तस्य इष्टसिद्धिः । **युगपदेव मतिभेदस्य अनुभूयमानत्वात्** । स च स्वरूपभेदेन अविनाभूत एवोपलब्धः । योगिभोगिनोः तथा दृष्टेः ॥

This is based on the Nyāya Sūtra accepted by the Adwaita school. 1-1-16 :

युगपत् ज्ञान अनुपपत्तिः 'मनसो' लिङ्गम् ॥

The anumāna would be :

जीवपरमात्मानौ, स्वरूपतो भिन्नौ, युगपत्भिन्नविषयकमतित्वात्, योगिभोगिवत् ।

Jīva and Paramātmā, by swarūpa are different because simultaneously they have different subject matter in the mind, like yogi and bhogi's activities are seen.

The divine bird श्रीरमणद्विजः is like this.

Note 4 :

This śloka is in "शार्दूलविक्रीडितवृत्तम्" and in "रूपकमलङ्कारः" ॥

***

॥ प्रसन्नेन हरिणा प्रादुर्भावार्थं सम्मतिः ॥

Paramātmā, being pleased agreed to take avatāra on the Earth

ततः प्रसन्नः करुणाम्बुराशिः
सुरान् समाश्वास्य विरिञ्चपूर्वान् ।
धरां गतक्लेशभरां विधाय
स्वकीयमायां हरिरित्यवोचत् ॥ २३ ॥

ततः प्रसन्नः करुणाम्बुराशिः = Then Paramātmā who is the sea of mercy,

सुरान् समाश्वास्य विरिञ्चपूर्वान् = was pleased very much by the dhyāna of Chaturmukha Brahma and other gods. He comforted Chaturmukha Brahma and other Devatās.

धरां गतक्लेशभरां विधाय = He got rid of the great sorrow of the Earth.

स्वकीयमायां हरिः इति अवोचत् = Then He spoke to His consort Mahālakshmī thus.

Note 1 :

"माया नारायणीशानेति" 'माया'शब्दस्य लक्ष्म्यां प्रयोगात् । इति वक्ष्यमाणप्रकारेणावोचत् ।

Note 2 :

किं अलभ्यं प्रसन्ने श्रीनिकेतने ।

If Paramātmā who is the shelter for Mahālakshmī is pleased, then what is that, which cannot be attained ?

* * *

॥ अवतारार्थं दुर्गायै आदेशः ॥

For Avatār, Paramātmā's command to Durgā Devī

देवेषु धाता प्रभुरस्य लक्ष्मी-
स्तस्याः प्रभुः सोऽहमितीव शंसन् ।
आज्ञामजस्यैव ददावदृश्यो
विज्ञेयमूर्तिः स्फुटमिन्दिरायाः ॥ २४ ॥

(1) देवेषु धाता प्रभुः = Chaturmukha Brahma is the Mastter of all Devatās.

(2) अस्य लक्ष्मीः = For him, Mahālakshmī is the Lord.

(3) अस्याः प्रभुः सोऽहं अतीव शंसन् = For Her I am the Lord, so said Bhagawan Nārāyaṇa.

(4) आज्ञां अजस्यैव ददौ अदृश्यः = Lord Nārayaṇa gave the orders to Chaturmukha Brahma alone being remaining invisible.

(5) विज्ञेयमूर्तिः स्फुटं इन्दिरायाः = For Goddess Mahālakshmi, He visibly with a body clearly seen by Her, gave orders to Her.

Note 1 :

हरिणा अजस्यैव आज्ञादानात् अन्येषां देवानां अदानात्, तेभ्यः विरिञ्चस्यैव उत्तमत्वं लभ्यते ।

Since Hari gave orders only to Chaturmukha Brahma remaining invisible, but did not give the orders to other Devatās, it would be evident, Chaturmukha Brahma is the supreme most Devatā.

देवतोत्तमः चतुर्मुख ब्रह्म इति । दृश्यात्ममूर्तिना लक्ष्म्याः आज्ञादानात् विरिञ्चादपि लक्ष्म्या उत्तमत्वं लभ्यते ।

Since for Mahālakshmī, He gave orders by remaining visible to Her, it establishes that she is far superior to Chaturmukha Brahma.

आज्ञादानकर्तृत्वात् तस्याः अपि स्वोत्तमत्वं उक्तमेवेति भावः ।

Since for Mahālakshmī, Nārāyaṇa issues the orders, it follows that He is far superior to Her.

Note 2 :

This śloka is in "उत्प्रेक्षालङ्कारः ॥

Note 3 :

अजस्य ददौ अदृश्यः—

This has very large Vedāntic significance. Even for Chaturmukha Brahma, He passed orders by remaining invisible. To see God, is a very very herculian task. This is stated in the sūtra 3-2-23 :

ॐ तदव्यक्तमाह हि ॐ ॥

परमात्मापरोक्ष्यं च तत्प्रसादादेव । न जीवशक्त्येति ।

He has to invoke अचिन्त्य ऐश्वर्य शक्ति and becomes visible.

* * *

॥ अवतारार्थं दुर्गायै आदेशः ॥

For Avatār, Paramātmā command to Durgā Devī

त्वमेत्य देवक्युदरस्थगर्भं
निधेहि रोहिण्युदरे स्वशक्त्या ।
इतीरिता तं रमणं रमा सा
प्रदक्षिणीकृत्य तथाऽकरोत्तत् ॥ २९ ॥

आज्ञादानप्रकारं आह— The order given to Mahālakshmī is explained :

त्वं एत्य = "You, reach the world, and

देवकी-उदरस्थगर्भं रोहिणी-उदरे स्वशक्त्या निधेहि =transfer the foetus (Garbha) that is in the belley of Devakī (wife of Vasudeva) to the belley of Rohiṇī (who is another wife of Vasudeva) by your skill".

इति ईरिता तं रमणं = when told like that,

रमा = Mahālakshmī

सा प्रदक्षिणीकृत्य = did Pradakshiṇā (circumbulation) to Him

तथा अकरोत् = did so, like that.

Note :

Such transfer of foetus can be made by Mahālakshmī only who is the mother of all children. Further Paramātmā is the

emperor of all and He would arrive only after all the preliminary arrangements are carried out.

***

॥ आदौ शेषावतारः, तत्र कारणकथनं च ॥

Śesha to take avatār and the reason for the same

आज्ञापयामास पुरा स शेषं
जज्ञे स रोहिण्युदरोदयाद्रेः ।
सम्प्रेषयन्ति स्म नरैर्नरेन्द्राः
शय्यां स्वकीयां पुरतः प्रयाणे ॥ २६ ॥

पुरा सशेषं आज्ञापयामास = Lord Nārāyaṇa ordered Śesha to be born before Him on Śrī Earth.

सः रोहिण्युदरोदयाद्रेः जज्ञे = That Śesha came out of Rohiṇi's body just as the Moon from the Eastern Mountain.

नरैः नरेन्द्राः शय्यां स्वकीयां पुरतः प्रयाणे सम्प्रेषयन्ति स्म = That Śesha is the bed of Nārāyaṇa. It is well known among the people, that the kings send their beddings in advance through their servants.

Note 1 :

कृष्णावतारात् पूर्वं बलभद्रावतारे निमित्तस्य उत्प्रेक्षितेन शय्यात्वेन अग्रतः प्रेषणस्य लोकनीत्या समर्थनात् उत्प्रेक्षामूलकः अयं अर्थान्तरन्यासः ॥

The desire or the will of the Lord, is that Balabhadra or Balarāma has to be born earlier to Him in the world. Such an incident, has been imagined by Śrī Vādirāja Mahān, is such glorious example, by comparing to the King and to his routine.

Note 2 :

Another very important philosophical reason is sending Śesha as Balarāma is given below. Śesha as Lakshmaṇa did yeomen service to Śrī Rāma earlier, when Nārāyaṇa took avatār as Rāmachandra. The sevā, and the nature of services rendered and the amount of sacrifice done by Lakshmaṇa, are very vast and unimaginable.

For example :

(1) Sage Viśwāmitra wanted only Śrī Rāma to accompany him to the forest, but Lakshmaṇa joined Him, because he could not tolerate His separation.

(2) Kaikeyi wished that her son should be seated on the throne and Rāma to retire to forest for 14 years. She did not even whisper about Lakshmaṇa. But Lakshmaṇa voluntaired and went to the forest, leaving all the comforts in the palace. He said that being with Rāma is more confortable to him than anything in the world.

(3) During the journey in the forest, Rāma and Sītā took rest and slept (as per worldly custom only) but Lakshamaṇa with bow and arrow in his hands throughout day and ningt, acted as a security guard to them.

(4) Finally when the great Rāmāyaṇa, coming to an end.

अथाप्तराज्यो भगवान् सलक्ष्मणं
जगाद राजा तरुणो भवाशु ।
इतीरितस्त्वाह स लक्ष्मणो गुरुं
भवत्पदाब्जान्नपरं वृणोम्यहम् ॥

Then on the assumption of His Kingdom, the Lord said to Lakshmaṇa, "Became the Crown Prince immediately". Thus told, Lakshmaṇa replied to his perceptor,

"I prefer nothing beyond service at your Lotus Pādas".

न मां भक्त्यादनिषेवणैक-
स्पृहं तदन्यत्र नियोक्तुमर्हसि ।
न हीदृशः कश्चिदनुग्रहः क्वचित्
तदेव मे देहि ततः सदैव ॥

"It does not behave thou to engage me who is desirous of only serving at thy feet, in anything else. Such a favour has never been shown at any time to anyone else. Therefore give me this favour to last forever.

इतीरितस्य तदेव दत्वा
दृढं समाश्लिष्य च राघवः प्रभुः ॥

Thus told, the Lord Rāghava gave only that favour and embraced Lakshmaṇa closely.

By this, it would be clear and patent, that Śesha as Lakshmaṇa has done **more service and sevā, than his swarūpa or swabhāva can afford. It is very much in excess. That excess has to be pulled down and to be brought to normality. So that only that jīva as Śesha – Lakshmaṇa can survive.**

This doctrine of correcting the balance as per one's inherent and intrinsic status is called "एधमानद्विट्".

So by sending Śesha now as Balarāma and making him as the elder brother of Śrī Kṛṣṇa, he behaved literally as though he is the elder brother and dictated, criticised Śrī Kṛṣṇa and corrected Him, Every time, when Lakshmaṇa resorted to such things, Lord Śrī Kṛṣṇa was very happy because the adjustment of

excess puṇya was being pulled out from him and the level was maintained so that the jīva as Lakshmaṇa as Balarāma and finally as "Śesha" can survive at his natural, swābhāvic level.

Vedas say :

शृण्वे वीर उग्रमुग्रं दमाय-
न्नन्यमन्यमतिनेनीयमानः ।
एधमानद्विळुभयस्य राजा
चोष्कूयते विश इन्द्रो मनुष्यान् ॥ १०१ ॥

—Tātparya Nirṇaya I अध्यायः ।

He is glorious, He cuts down those who grow beyond their natural ability. Similar cases can be seen in the case of Vāli and Arjuna in the reverse order and Sugrīva and Karṇa as in the case of Lakshmaṇa. Śrī Vādirāja Mahāprabhu means this when he states :

स्वकीयां पुरतः प्रयाणे आज्ञापयामास पुरा स शेषम् ॥

* * *

॥ आदौ शेषावतारः, तत्र कारणकथनं च ॥

First Śesha to take avatāra and the reason for the same

केशात्मना सन्निहितः स तस्मिन्
श्रीशेऽग्रजत्वं स्वयमेव नूनम् ।
धत्ते विधत्ते बलभद्रमातु-
र्नित्यं स्वमातृत्वसुखं सुखात्मा ॥ २७ ॥

केशात्मना सन्निहितः सः श्रीशः तस्मिन् अग्रजत्वं स्वयमेव नूनं धत्ते = Lord Nārāyaṇa – who is the Husband of Mahālakshmi maintained indeed His own elderliness by His presence with Balarāma in the form of a Hair of Śukla Rūpi Bhagawān.

बलभद्रमातुः नित्यं स्वमातृत्वसुखं सुखात्मा विधत्ते = Śrī Kṛṣṇa (Nārāyaṇa) with His Blissful form conferred all through His avatār, on Rohiṇī (mother of Balarāma) the happiness of being His own Mother.

Note 1 :

बलभद्रमातू रोहिण्याः नित्यं = सर्वदा स्वमातृत्वं सुखं स्वस्य मातृभावेन यत्सुखं तद्विधत्ते करोति स्वसन्निधानभरितबलभद्रदर्शनेन जन्यसुखं तस्या विधत्ते इति भावः । बलभद्रे शुक्लकेशसन्निधानं अस्तीति तात्पर्यार्थः ।

For Rohiṇī, mother of Balarāma, Śrī Kṛṣṇa out of His total mercy to His devotees gave the happiness to her, as though she was His mother. The presence of Paramātmā, Śrī Kṛṣṇa, was in Balarāma and whenever Rohiṇī saw her son, that Śukla Keśa (Keśa of Bhagawān Śukla) āveśa of Paramātmā was present in him.



॥ कृष्णावतारकारणोत्प्रेक्षा ॥

For Avatār of Kṛṣṇa – reasons therefor

बलात्प्रगृह्य स्वकवाटपालौ
निशाचरौ भूतलमेत्य दृप्तौ ।
नृतस्करौ तौ विनिहत्य विष्णु-
र्निजौ निनीषन्निव गां गतोऽभूत् ॥ २८ ॥

विष्णुः गां गतोऽभूत् = Lord Nārāyaṇa came down to the Earth. Why ?

बलात् प्रगृह्य स्वकवाटपालौ निशाचरौ भूतलमेत्य दृप्तौ = He came down as if to kill these two rākshasas residing in the bodies of His two security guards.

नृतस्करौ तौ विनिहत्य निजौ निनीषन्निव = Those two persons were stolen away forcibly and Śiśupāla and Dantavakra kept them inside. They, the rākshasas grew arrogant on the Earth. So Nārāyaṇa came back to the Earth and to take them back to His abode from the robbers.

Note 1 :

Śrī Vādirāja Mahān gives a fine example here, which would cover the entire story of them in a nut shell. The two divine guards at Moksha (in the amukta sthāna) did not allow Sanaka Sage inside. So the powerful sage cursed them to be born in the world as demons and then come back to the Heavens. But they pleaded for mercy and there upon the punishment was reduced, that they should live in the demons for three births (and should suffer when the demons criticise God etc.) and that Paramātmā would kill them – the demons in all the three births and finally the two noble souls Jaya and Vijaya inside. Accordingly, these Jaya and Vijaya, were residing.

(1) In Rāvaṇa and Kumbhakarṇa – Śrī Rāma killed them.

(2) In Hiraṇyakaśipu and Hiraṇyāksha – Śrī Narasimha and Śrī Varāha rūpi Paramātmā killed them.

(3) In Śiśupāla and Dantavakra – Śrī Kṛṣṇa killed them.

Finally He rescued the two good souls who were imprisoned in those two demons.

For this, Śrī Vādirāja states :

यथा वीरः राजा स्वपुरप्रवेशप्रतिबन्धकर्तॄन् प्रगृह्य स्वविषयं नीत्वा तिष्ठतः दृप्तांश्चोरान् स्वयमेव आगत्य विनिहत्य स्वभृत्यान् स्वपुरं प्रत्यानयति तद्वदिति भावः ।

Just like a King who rescues the security guards of him who were stolen from his place, the King himself going to that place and after killing the robbers rescue the innocent victims, like that Śrī Kṛṣṇa has done now in rescuing Jaya and Vijaya.

Note 2 :

This śloka is in उत्प्रेक्षालङ्कारः ॥

* * *

॥ न हरेः गर्भवासादि ॥

For Śrī Hari, there is no suffering in mother's garbha

न गर्भवासो मम निर्मलस्ये-
त्यदो बुधान् बोधयितुं हृदेव ।
फणीश्वरं गर्भगतं विधाय
पुनः स्वयं सन्निहितो बभूव ॥२९॥

बुधान् बोधयितुं हृदेव = With the intention of making the wise understand that

न गर्भवासो मम निर्ममस्येत्यदो = He (Nārāyaṇa) has no dwelling in the garbha (like a jīva) and that He is very pure.

फणीश्वरं गर्भगतं विधाय = He had the Lord of serpants (Śesha) dwell in it first (and thereby cleanse it).

पुनः स्वयं सन्निहितो बभूव = Then He entered it again as the eighth child of Devakī and Vasudeva.

Note 1 :

Śrī Vādirāja Mahān gives the example that Śesha being the servant of the Lord first entered the garbha of Devakī and then

he was shifted to Rohiṇī. As a servant, he made the place clean, for the King, Lord Kṛṣṇa, to enter later.

यथा राजा मलिनं गृहं स्वदासीमन्तःप्रवेश्य रजोनिःसारणमार्जनादिना मालिन्यमपसार्य निर्मलीकृत्य पश्चात् स्वयं प्रविशति तद्वदिति भावः ।

Note 2 :

"सन्निहित" इत्यनेन गृहवत् प्रवेशमात्रं, न तु जीववत् शुक्रद्वारा योनिप्रवेश इति ध्वन्यन्ते ॥

Śrī Vādirāja Mahān has used carefully the word "सन्निहितः" means being present, which means unlike other jīvas, Lord Kṛṣṇa has no suffering or pain by entering into the womb or yoni of the mother. By that śabda "the mere entry" alone is denoted.

Note 3 :

Śrīmad Āchārya states in Tātparya Nirṇaya : 2-78 and 2-79 :

वसुदेवसुतो नायं नायं गर्भेऽवसत् प्रभुः ।
नायं दशरथाज्जातो न चापि जमदग्नितः ॥ ७८ ॥

God is not born as the son of Vasudeva. He never remained in the embryo. He is not born from Daśaratha, nor from Jamadagni.

जायते नैव कुत्रापि = He is never born from any one.

Note 3 :

Rukmiṇīśa Vijaya : Śrī Kṛṣṇa

(1) न गर्भवासो मम स्वयं सन्निहितो बभूव ॥

There is no garbhavāsa at all for Śrī Kṛṣṇa.

गर्भे जठरे वासः जरायुवाद्यान्तत्वेन वासः अवस्थानं नास्तीति ।
Further by the words "सन्निहितः" इत्यनेन गृहवत् प्रवेशमात्रं न तु जीववत् शुक्रद्वारा योनिप्रवेश इति धन्यते ।

यथा राजा मलिनं गृहं स्वदासीमन्तःप्रवेश्य, रजोनिःसारण-मार्जनादिना मालिन्यं अपसार्य निर्मलीकृत्य पश्चात् स्वयं प्रविशति तद्वदिति भावः ॥

Madhwa Vijaya – Śrīmad Āchārya :

Śrī Paṇḍitāchārya states in Madhwa Vijaya in 2-25 as :

"सम्पूर्णलक्षणचणं नवराजमान-
द्वारान्तरं परमसुन्दरमन्दिरं तत् ।
राजेव सत्पुरवरं भुवनाधिराजो
निष्कासयन् परमसौ भगवान् विवेश ॥

Śrī Vāyu devaru who is the Master of the world and is the most respectable Devatā had all the 32 qualities of beauties in him. Madhyageha Bhattaru's wife gave birth to a child whose body was supreme with all purity. The jīva residing in it was thrown out by him and Śrī Vāyu entered into it. This is just like a King entering the city which is decorated with all houses, flags and festoons.

मुख्यवायुः गर्भवासदुःखरहितः सन्, गर्भवासदुःखं जन्मदुःखं च अनुभूय कर्मवशात् तावता चरितार्थं जीवं तस्मात् देहात् निष्कास्य स्वसङ्कल्पादेव सम्पूर्णलक्षणचणं तं देहं सहसा परमानन्देन राजा नगरमिव विवेशेति भावः ।

Note : This śloka is in उत्प्रेक्षालङ्कारः ।



॥ ब्रह्मादिकृता गर्भस्तुतिः ॥

Praise of Him by Chaturmukha Brahma and other gods

गर्भेऽप्यदभ्रात्मसुखैकमूर्ति-
मभ्येत्य पद्मासनमुख्यदेवाः ।
गीभिर्भवद्गर्भनिवासजार्ति-
निर्भङ्गसिद्ध्यर्थमिवास्तुवंस्तम् ॥ ३० ॥

पद्मासनमुख्यदेवाः = Chaturmukha Brahma and other important gods like Rudra, Devendra and others

गर्भे अपि अदभ्रात्मसुखैकमूर्तिं अभ्येत्य = approached Paramātmā who, though was staying in the garbha of Devakī was still having unlimited bliss even there.

गीभिः आस्तुवन् तम् = They praised Him with vedic words and mantras. Why they did so ? It looked like :

गर्भनिवासजार्तिनिर्भङ्गसिद्ध्यर्थमिव अभवत् = For them for doing away with the miseries of their would be stay in the garbhas in future.

Note 1 :

अदभ्रात्मसुखैकमूर्तिम्— अदभ्रम् = अनल्पम् = आत्मसुखं = स्वरूप-सुखम् । तदेव "एका मुख्या एके मुख्यान्यकेवला इति" तनुः यस्य सः । अपरिमितस्वरूपानन्दैकदेहः इत्यर्थः ।

Which Paramātmā is having a body of अप्राकृत nature which has unlimited and infinite intrinsic and inherent bliss in it, which none can measure or visualise fully.

Note 2 :

गीभिः अस्तुवन्— By words the Devatās praised Him, In Śrīmad Bhāgawatam, 10-2-25 :

ब्रह्माभवश्च तत्रैत्य मुनिभिः नारदादिभिः ।
देवैः सानुचरैः साकं गीर्भिः वृषणमैडयन् ॥ २५ ॥

Chaturmukha Brahma, Rudra and the Munis headed by Nārada and other Devatās together with their respective attendants came there and praised the Lord in the garbha of Devakī with glorifying words.

They started as :

सत्यव्रतं सत्यपरं त्रिसत्यं
सत्यस्य योनिं निहितं च सत्ये ।
सत्यस्य सत्यमृत सत्यनेत्रं
सत्यामकं त्वां शरणं प्रपन्नाः ॥

They praised stating that all are true in the strict sense of the word and nothing is illusory. The world is Satya, God is Satya, His actions are Satya and so on. First they criticised the adwaita rule that :

विमतं मिथ्या, दृश्यत्वात्, शुक्तिरजतवत् ॥

Note 2 :

गर्भनिवासजार्तिनिर्भङ्गसिद्ध्यर्थं इव ।

The gods in order to get rid of their, future garbhavāsa pains if any. Here, पद्मासनः has no such garbhavāsa at all. So he pleaded on behalf of his devotees only.

The example is :

यथा विलासेन कारागृहदर्शनार्थं आगतस्य राज्ञः तत्रत्यदुःखं प्रदर्श्य, स्तुतौ क्रियमाणानां प्रसन्नः सन्, कारागृहबन्धान् विमोचयति तथा परमात्माऽपि गर्भवासजन्यदुःखदर्शनेन अस्माभिः स्तुतः सन्, अस्मत्-गर्भवासजन्यदुःखं परिहरिष्यति इति भावेन स्तुवन् इति भावः ।

This is just like a King visits the cell prison and sees the miseries and the persons in the cell praise the King abundantly. Then the King will be pleased and will release them, likewise the Devatās praised Paramātmā for their future relief from Garbhavāsa, if any.



॥ श्रीकृष्णजयन्ती ॥

Śrī Krṣṇa Jayanti Avatāra day of the Lord

अथो जयन्त्यामुदभून्निशीथे
शशीव देवक्युदरोदयाद्रेः ।
दिगष्टके रात्रिचरान् जिगीषो-
स्तिथिर्निशा सा च गुणोचितैव ॥ ३१ ॥

अथ = Then after the worship and praise of Chaturmukha Brahma and other Devatās.

निशीथे जयन्त्यामुदभूत् = in the night (in the middle) on the ashṭamī day Paramātmā took avatār like,

देवक्युदर-उदयाद्रिः शशीव = the Moon coming out of the Mountain, the belly of Devakī was like the Mountain. चन्द्रः इव प्रादुरभूत् ॥

It was a combination of Ashṭamī and Rohiṇī star.

दिगष्टके रात्रिचरान् जिगीषोः तिथिः निशा सा च गुणोचितैव = The **night time** and the **eighth day** were very much conducive for His avatār to His desire to conquer the **night-prowlers** – **rākshasas** in all the eight quarters.

Note 1 :

The smṛti states :

"कृष्णाष्टमी श्रावणे तु प्रदोषसहिताष्टमी ।
जन्माष्टमी भवेत्सैव जयन्ती रोहिणीयुते ॥" इति ।

Śrī Vādirāja Swāmin states the reasons for the avatār of Śrī Kṛṣṇa on Jayanti ashṭamī day in the night.

(1) In the night, because, the rakshakas are travelling in the night and to get rid of them.

(2) It is on अष्टमी day, the 8th day, so that none is spared in all the eight directions who hate the Lord and His devotees.

(3) It is जयन्ती, since it brings Jaya – victory to sātwic souls and when prayers are submitted to Śrī Kṛṣṇa, it brings victory to all.

(4) 'जय' means Mahābhārata, the āgama which is superior to Vedas and the main hero there is only Lord Kṛṣṇa.

(5) 'जया' is the name of Mahālakshmi, as the wife of Vāsudeva and by Her grace with the Lord Kṛṣṇa, Moksha is obtained to the devotees,

"मोक्षप्रदो वासुदेवोऽखिलस्य वायुश्च तदनुज्ञया"

and by extolling Lord Kṛṣṇa, one is sure to be redeemed from Saṁsāra.

Note 1 :

'अथ'— here is mentioned, after the praise of Chaturmukha Brahma and other gods. But the inside and inner meaning is that 'अथ' brings great Maṅgaḷa Kārya, and here there is no other Maṅgala Kārya than the avatār of Lord Kṛṣṇa. That is why Śrīmad Āchārya says in जयन्तीनिर्णयः as :

रोहिण्यां अर्धरात्रे तु यदा कालाष्टमी भवेत् ।
जयन्ती नाम सा प्रोक्ता सर्वपापप्रणाशनी ॥

* * *

॥ रोहिणीनक्षत्रे चन्द्रोदयकाले अवतारः, तत्र कारणोत्प्रेक्षा ॥

At the time of the raise of the Moon in Rohiṇī star, avatāra and reasons thereon

प्रथां यशोदासुत इत्युदारां
करिष्यमाणो जननीमिवान्याम् ।
स देवकी गर्भभवोऽनुगृह्णन्
ततान रोहिण्युदयप्रसिद्धिम् ॥ ३२ ॥

देवकीगर्भभवः सन् उत्तरत्र यशोदायाः नन्दपन्त्याः सुत इति उदारामुत्कृष्टां प्रथां = प्रसिद्धिं करिष्यमाणः, स कृष्णः अन्यां देवकीयशोदातिरिक्तां जननीं मातरम् अनुगृहन्निव परिगृहन्निव रोहिण्युदयप्रसिद्धिं रोहिणीनक्षत्रे स्वस्योदयप्रसिद्धिं ततान = चकार ।

Śrī Krṣṇa was born to Devakī and who was going to make Himself widely known as the son of Yaśodā. (a second mother for Him). Like that Śrī Krṣṇa who was born in Rohiṇī star with a view to bless another mother Rohiṇī (Balarāma's mother) also popular.

Note 1 :

Śrī Vādirāja Mahān, brings to our notice that the star in which the avatār of Krṣṇa took place was "Rohiṇī". Further Rohiṇī is another wife of Vasudeva, in whom Balarāma was born.

Śrī Krṣṇa made three mothers were popular :

(i) Devakī – by taking birth in her.

(ii) Yaśodā – by being brought up by her.

(iii) Rohiṇī – by being taking avatār in that star.

Note 2 :

This is also in उत्प्रेक्षालङ्कारः ॥

***

॥ रोहिणीनक्षत्रे चन्द्रोदयकाले अवतारः, तत्र कारणोत्प्रेक्षा ॥

At the time of raise of the Moon in Rohiṇī star,
avatāra and reasons thereon

यदा हरिः प्रादुरभूत्कलाभि-
स्तदा समायव्ययवांश्च चन्द्रः ।
प्रियाप्रियाप्त्येव निजान्वयोत्थ-
मुकुन्दवक्त्रेन्दुकलावलोकात् ॥ ३३ ॥

यदा हरिः प्रादुरभूत् चन्द्र तदा कलाभिः समायव्ययवांश्च = When Lord Kṛṣṇa manifested Himself, the receipts and payments account of the Moon became equal.

प्रियाप्रियाप्त्येव निजान्वयोत्थ = He (the Moon) became a full blown Moon for the joy that Śrī Kṛṣṇa, the Lord was born in the family of Chandra Vaṁśa.

मुकुन्दवक्त्रेन्दुकलावलोकात् = But at the same time there was sorrow for the Moon on seeing the face of Śrī Kṛṣṇa, being very much more lustrous than him (the moon), without an iota of black spot. Chandra also became as a half moon on the eighth day of a fortnight.

Note 1 :

Moon became joyful because Lord Kṛṣṇa was born in Chandra Kula.

Moon became sorrowful because the lustre of Lord Kṛṣṇa was very much more than him. By this sadess, moon became half in size.

परमात्मनः कृष्णस्य स्वकुलोत्पन्नत्वात् कृष्णः सोमकुले जातः इति प्रथया यशोलक्षणस्य प्रियस्याप्तिः स्वातिशयितकान्तियुक्ततद्वक्त्रेन्दुदर्शनेन पराजयलक्षणाप्रियस्य चावास्त्येव शारीरार्धस्योपचयः शरीरार्धस्यापचयो जातः इत्यर्थः ।

✻ ✻ ✻

॥ गन्धर्वादिकृता कृष्णस्तुतिः ॥

Stotra of the Lord by Gandharvas and others

तदैव गन्धर्वगणा जगुस्तं
तिलोत्तमाद्या ननृतुस्तदैव ।
स्वगीतनाट्येन विजेष्यमाणं
तमात्मसात्कर्तुमिवाशु बाल्ये ॥ ३४ ॥

गन्धर्वगणाः तिलोत्तमाद्याः तं तदैव ननृतुः तदैव जगुः = The hosts of Gandharvas and Tilottama and other celestial courtesans, knowing that Lord Śrī Kṛṣṇa going to conquer them by His Music and Dancing. So they wanted to make Him one of their own as it were even in His very childhood.

स्वगीतनाट्येन विजेष्यमाणं तं आत्मसात्कर्तुं इव आशु बाल्ये = So the Gandharvas say about Lord Kṛṣṇa, then itself. Similarly the latter Tilottama and other danced then itself.

Note 1 :

Śrī Vādirāra Swāmi brings to the notice of the devotees that on the avatār of Śrī Kṛṣṇa, the divine Gandharvas sang in ectasy; as well as the divine damsels danced at the joy and happiness. The śabda "बाल्ये" very young is used in the sense that Kṛṣṇa cannot totally grasp them in all respects due to His young age.

वयोविशेषे प्रौढ्यतिशयेन वशीकरणासम्भवात् "बाल्य" इति उक्तम् ।

Note 2 :

Further Śrīmad Bhāgawatam states : 10-3-6 :

जगुः किन्नरगन्धर्वास्तुष्टुवुः सिद्धचारणाः ।
विद्याधर्यश्च ननृतुः अप्सरोभिः समं तदा ॥ ६ ॥

At that time Kinnaras and Gandharvas sang. Siddhas and Chāraṇas uttered praises and Vidyādhara women danced with celestial nymphs.

अनेन 'जगुः किन्नरगन्धर्वननृतुश्चाप्सरो गणाः' इति पौराणिकी कथा सञ्चारिता ॥

* * *

॥ गन्धर्वादिकृता कृष्णस्तुतिः ॥

Stotra of the Lord by Gandharvas and others

दिशो यशोभिः परिपूरयिष्य-
त्युदग्रचेष्टः स इति प्रहृष्टाः ।
रसा प्रसन्ना किल रञ्जितां मां
करिष्यति स्वाङ्कितलश्रियेति ॥ ३५ ॥

उदग्रचेष्टः = उत्कृष्टव्यापारः श्रीकृष्णः यशोभिः परिपूरयिष्यति इति दिशः प्रहृष्टाः = सन्तुष्टाः बभूवुः ।

The different Quarters (directions) were overjoyed because that Lord Kṛṣṇa with His sublime exploits would fill those directions with all fame.

रसा = भूमिः प्रसन्ना किल = The Earth was also filled with happiness, because

मां रञ्जिताम् = अलंकृतां करिष्यति = Śrī Kṛṣṇa would be decorating the Earth. How ?

स्वाङ्घ्रितलश्रिया = स्वपादतलकान्त्या = by the lusture of the stole of His lotus, and sacred Pādas.

Note 1 :

दिशः प्रहृष्टाः—

Śrīmad Bhāgawatam 10-3-2 :

दिशः प्रसेदुर्गगनं निर्मलोडुगणोदयम् ।
महीमङ्गलभूयिष्ठ पुरग्रामव्रजाकरा ॥ २ ॥

The Quarters became clear of clouds as though it were autumn. But still the rainy season had not yet ended. The sky was marked with the presence of multitude of stars.

"किल" इत्यनेन 'दिशः प्रसेदुः महोमङ्गलभूयिष्ठे'ति पौराणिकीं कथां सूचयति ।

Note 2 :

रसा प्रसन्ना—

Śrīmad Bhāgawatam 10-3-2. The Earth was seen with its towns, villages, stations of cowherds and mines full of festivities.

Note 3 :

This śloka is in "उत्प्रेक्षालङ्कारः" ।

* * *

॥ देवैः कृता पुष्पवृष्टिः ॥

Pouring of rain of flowers by Devatās

तदैव देवा ववृषुः प्रसूनै-
र्हृदि स्मरन्तो वचसा स्तुवन्तः ।
नगेन्द्रमैन्द्रं भुवि नेष्यतोऽस्य
मनः समुद्बोधयितुं पुरैव ॥ ३६ ॥

तदैव देवाः हृदि स्मरन्तः वचसा स्तुवन्तः = At that time the Devatās were thinking of Lord Kṛṣṇa in their minds and by words, they were praising Him also.

प्रसूनैः = कुसुमैः ववृषुः = They also did downpour of rain of flowers. What flowers and why ?

नगेन्द्रं = महीरुहश्रेष्ठं = पारिजातं इत्यर्थः । = It is of Pārijāta flowers. This was done by the Devatās.

भुवि नेष्यतः अस्य मनः समुद्बोधयितुं पुरैव = In order to induce in advance by submission to bring Pārijāta Tree, excellent one of Devendra down to the Earth.

Note 1 :

By pouring down Pārijāta flowers, the Devatās pleased mother "Satyabhāmā Devī" also. They also indicated that later a big story behind this, is going to happen and Devendra, their King, will be committing faults, for which they sought excuse in advance.



॥ व्योम्नि आनकदुन्दुभिध्वनिः ॥

Beauty of divine drums at the sky

पुत्रत्वादिह वासुदेवपदवी यद्यस्य शौरेस्तदा
नः पुत्रत्वकृताऽस्तु सेति वसवो देवाश्च हृष्टा ध्रुवम् ।
यद्यस्यानकदुन्दुभीष्टशिशुता सोऽस्माकमेवं शिशु-
स्तर्हीत्यानकदुन्दुभिध्वनिरभूद् व्योम्नि स्वयम्भूदये ॥३७॥

पुत्रत्वादिह वासुदेवपदवी यद्यस्य शौरेः = If Lord Kṛṣṇa were to be named as Vāsudeva because He is born as the Son of Vasudeva,

तदा नः पुत्रत्वकृताऽस्तु सेति वसवो देवाश्च हृष्टा ध्रुवम् = then the devas and vasus really were in raptures in their thought, as "If He is so named, then for us also He is the Son, "because we too are being Vasus and Devas".

Such was the great feeling of Vasus and Devas.

यद्यस्य आनकदुन्दुभीष्टशिशुता सः अस्माकं एवं शिशुः तर्हि आनकदुन्दुभिध्वनिः अभूद् व्योम्नि स्वयम्भूदये = Similarly the large drums and the kettle drums sounded to proclaim, "If Lord Kṛṣṇa who has no birth, is affectionately called as the son of "आनकदुन्दुभिः" which means वसुदेवः, they felt that Śrī Kṛṣṇa is also their son because they are also having large drums and kettle drums calles as "आनकदुन्दुभिः" ।

अस्माकमपि आनकाश्च दुन्दुभयश्च आनकदुन्दुभयः इति व्युत्पत्त्या "आनकदुन्दुभित्वात्" इति भावः ।

Note 1 :

Śrīmad Bhāgavatam states in 10-3-5 as :

जायमानेऽजने तस्मिन् नेदुः दुन्दुभयो दिवि ॥

When the birthless Lord was about to be born, kettle drums sounded of themselves in the heavens.

Note 2 :

कृष्णावतारे सति सन्तोषातिशयेन दिवि देवाद्यान्यवादयन्तेति पौराणिकी कथा ॥

* * *

॥ जलदघोषः ॥

Sounds created by clouds

शरीरकान्त्या जलदः स्वजैत्रं
निरीक्ष्य कृष्णं जलराशितीरे ।
जगर्ज शक्त्या रहितस्य पुंसो
जलान्तिकेष्वेव हि गर्जितानि ॥ ३८ ॥

शरीरकान्त्या जलदः स्वजैत्रं निरीक्ष्य कृष्णं जलराशितीरे जगर्ज = On seeing Lord Kṛṣṇa who conquered them by His blue lusture of His glorious Body, the clouds thundered near the sea-shore.

शक्त्या रहितस्य पुंसः जलान्तिकेषु एव हि गर्जितानि = It is really correct, because a person who has no capacity to win over, naturally goes to the sea shore and shouts there.

Note 1 :

जलान्तिकेष्वेव means जडानामन्तिकेष्वेव = मूर्खसमीपेष्वेव इति यावत् ।

यथा लोके केनचित् पराजितः पुनः तत्पराजये असमर्थः सन् स्वजेत्रपकर्षवचनानि मूर्खसमीपे कथयति तद्वदिति भावः ।

In the world, when a person is defeated, then again when he has no capacity to win that former, he goes to the place where idiots and bad persons are there and there he criticises about the person who won him. Like that when the clouds are defeated here, when they left to the sea shore and created noise there, the author has done this glorious उत्प्रेक्षा ।

मेघगर्जितस्य पराजयहेतुकत्व-उत्प्रेक्षया विवरणं करोति ।

Note 2 :

Śrīmad Bhāgavatam 10-3-7 says :

मुमुचः मुनयो देवाः सुमनांसि मुदान्विताः ।
मन्दं मन्दं जलधरा जगर्जुरनुसागरम् ॥ ७ ॥

Full of joy, sages and gods showered flowers, and clouds gently rumbled after the manner of the roaring ocean.

अनेन मन्दं मन्दं जलधरा जगर्जुः अनुसागरं इति भागवतकथा सञ्चारिता ॥

* * *

॥ सरसां प्रसन्नता ॥

Lakes become joyful and happy

सरः प्रसन्नं निशि सारसौघैः
स कामिनीभिः सह सम्प्रविश्य ।
करिष्यतीशो मुखपद्मपुञ्जै-
रलंकृतं मामिति शंसतीव ॥ ३९ ॥

सरः प्रसन्नं निशि सारसौघैः शंसतीव = कथयतीव = At midnight the lake which was clear on account of the groups of Lotuses seem to say :

सः कामिनीभिः सह सम्प्रविश्य = That capable Lord Kṛṣṇa will enter me (the lake) with His beloveds

मुखपद्मपुञ्जैः = अलंकृतं मां इति करिष्यति ईशः = and decorate me with the groups of their Lotus-like faces.

Note 1 :

Śrīmad Bhāgawatam in 10-3-3 states :

नद्यः प्रसन्नसलिला ह्रदा जलरुहाश्रियः ।
द्विजालिकुलसन्नादस्तबका वनराजयः ॥ ३ ॥

The rivers flowered in a linpid stream; ponds bloomed with lotuses; rows of forest trees, laden with branches of flowers rang with the sweet noise of birds and swaras of bees.

Note 2 :

ईशः समर्थः कृष्णः ॥

* * *

॥ प्रसन्नोडुगणं नभः ॥

Stars were much pleased at the sky

नभः प्रसन्नोडुगणं तदासी-
द्विभुत्वधर्मेण पुराऽद्वितीयम् ।
विलोक्य बालं भुवितारहार-
विभूषितस्वाङ्गमिव प्रहर्षात् ॥४०॥

नभः प्रसन्नः उडुगणं तदा आसीत् विभुत्वधर्मेण पुरा अद्वितीयम् = At that time, the sky with groups of bright stars, seeing Śrī Kṛṣṇa who was omnipresent and secondless before His avatār.

विलोक्य बालं भुवि तारहारविभूषितस्वाङ्गमिव प्रहर्षात् = Now such Paramātmā was occupying a small space like a baby was in ecstacy. Then the sky itself adorned in the form of a necklace to Him of pearls in the form of stars.

Note 1 :

Śrimad Bhāgawatam states in 10-3-2 as :

"गगनं निर्मलोडुगणोदयम्"

The sky was marked with the presence of multitude of stars.

विभुत्वधर्मेण पुरा विभुत्वधर्मः तेन व्यापकत्वेन इत्यर्थः ।

Paramātmā is all pervasive. He is 'Vibhu''. He is everywhere. This is established in the sūtra : 1-2 1 ·

ॐ सर्वत्र प्रसिद्धोपदेशात् ॐ ॥

Paramātmā is Sarvavyāpī. He is present in all places. Whether such a great person who is present in all places, is it possible to be present in a small place, where the babe occupies. Seeing this, the sky got delighted. This is an example, that is highlighted in the sūtra : 1-2-7 :

ॐ अर्भकौकस्त्वात्तद्व्यदेशाच्च नेति चेन्न निचाय्यत्वादेवं व्योमवच्च ॐ ॥

Though Paramātmā is all pervasive, still He exists in a small place, like the tip of needle, likewise Visṇu who is all pervasive resides in the small spaces, like the heart caves of beings.

Here Lord Śrī Kṛṣṇa, by being present in such a small place, like a small babe, who is all pervasive, explains the truth of this sūtra by actual demonstration in His avatār and so the sky was in ectacy.

Note 2 :

अद्वितीयम्—

For Kṛṣṇa there is no second at all. He is Unique, Extraordinary in all respects. There is none who can be positively compared and can be cited as an example. Hence in the case of God, only "व्यतिरेकदृष्टान्त" can be given and no positive example can be given. Even when positive examples are given, they are given only for us to understand His glory, by the known thing in our case.

For example : When Lord Śrī Kṛṣṇa took Viśwarūpa and showed to His devotee Arjuna, it is described as :

दिवि सूर्यसहस्रस्य भवेत् युगपत् उत्थिताः ॥

It was equivalent to 1000 Suns, raising at the sky at the same point of time, was the brightness of His Viśwarūpa.

Then the question arose, whether the brightness is measurable, for which, it was explained that सहस्रशब्दः अनन्तवाची – which means, thousand means infinite.

On this, another subtle question arose to the fact, as to whether the brightness of the Sun, whether it is thousand or infinite, is it independent of Him ? The answer is a big No. The brightness of them is only **due to His anugraha.** तमेव भान्तं अनुभाति सर्वं and the sūtra ॐ अनुकृतेः तस्य च ॐ (1-2-22 settles the same).

So whenever example is given, if it is to be correct by 100% percent, thus it should be out of two independent objects. In the case of God, it cannot be since all are dependent upon Him for each and everything at all times and at all places.

Hence He is "अद्वितीयः". It is a beauty.

✻✻✻

॥ वृद्धकृता कृष्णस्तुतिः ॥

Praise of Śrī Kṛṣṇa by the old

शिशुं वशीकर्तुमथो हि काल
इतीव बुद्ध्या तुतुषुः स्म वृद्धाः ।
उपेक्षयिष्यन्ति च चेत्कृतार्था
इति स्वयं प्राज्वलदग्निरेषाम् ॥ ४१ ॥

अयं हि कालः शिशुं वशीकर्तुं इति इव बुद्ध्या वृद्धाः तुतुषुः स्म = At that time, when Lord Kṛṣṇa was born, the old people were happy because they thought that it was the proper time to attract the child. (And to attract a child it would not be much difficult also).

Further,

स्वयं प्राज्वलदग्निः एषाम् = The sacrificial fire automatically started burning to a great height, because,

उपेक्षयिष्यन्ति न चेत् कृतार्था इति = They, in case, fail to burn, the old people would ignore them (since the purpose of seeing Śrī Kṛṣṇa due to those sacrifices, yajñas and yāgas have been achieved, when the Babe was born).

Note :

(1) बालकाः हि किञ्चित् मधुरवचनफलदानादिनाऽपि वशवर्तिनो भवन्ति इति बुद्ध्येव तुतुषुः सन्तुष्टा बभूवुः ॥

Children would be captivated and can be made to be attracted by some good words. The people of aged, became very happy, because Lord Kṛṣṇa is now born as a baby.

ब्रह्मादिभिः अपि अतिशयेन प्रसन्नीकर्तुं अशक्यः परमात्मा इदानीं शिशुभावं अनुकुर्वन् किञ्चित् फलदानस्तुत्यादिना प्रसन्नीकर्तुं शक्यते इति धियेव तुष्टाः बभुवुः इत्यर्थः ।

Even Chaturmukha Brahma and other great gods will have to take large efforts to have actual darśan of Him in person. Being the case so, when the Lord is born as a babe, it would be easier to attract Him by simple process of some stotras and some praise of the babe. This was the mind of the old people and so they were very happy when Lord Kṛṣṇa was born as a child.

This reminds the great Tatwa in Gītā 9-26 :

"पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतं अश्नामि प्रयतात्मनः ॥"

इति स्मृतेः भक्तस्य अल्पसाधनैरपि परमात्मा सन्तुष्टः भवतीति परमात्मनः कृष्णावतारे भक्तानां अतिसौलभ्यं ध्वन्यते ॥

By this, it is latent, that in the avatār of the Lord as Śrī Kṛṣṇa, He is very dear and near to His devotees, even though their acts of worship are very little. If there is sincere devotion towards Lord Kṛṣṇa, He does not concern about with the quantity of sādhanās but only with the quality.

Note :

कृष्णदर्शनेन एव होमादि सकलकर्म फलापेक्षया सहस्रगुणितफलप्राप्तेः इत्यतः अस्माभिरेव सन्नद्धेः भवितव्यं इत्याशयेन वयं प्रज्वलिताः स्म । अतः अस्मासु होमं कुरुत । इतीव स्वयं प्राज्वलदिति उत्प्रेक्षा ।

Śrī Vādirāja Swāmi states that the result or phala of all sacrifices and the fires that are burnt there is only to have darśan of Lord Kṛṣṇa only. When that object is achieved by having actual darśan of Him, the old brāhmin may not find

the Agnis and so they themselves started burning so that the old brāhmins can do homas after having darśan of the Lord in full happiness and joy.

This reminds Śrīmad Bhāgawatam 10-3-4 :

अग्नयश्च द्विजातीनां शान्तास्तत्र समिन्धत ।

The sacred fires of the twice born which had been extinguished due to Kaṁsa's persecution, burst into flames automatically on the occasion.

मनांस्यासन् प्रसन्नानि साधूनां असुरद्रुहाम् । (१०-३-५)

The minds of the righteous became cheerful which were oppressed by the demons like Kaṁsa earlier.

That means did not allow the brāhmin to do yajñas and homas due to his wicked deeds. So when Lord Śrī Kṛṣṇa took avatār, it is clear, that Kaṁsa would be killed, and so, the sacrificial fires which did not have any hurdles, started burning automatically, which means yajñas were commenced.

* * *

॥ ववौ वायुः सुखस्पर्शः ॥

Touch of wind with joy in all places

प्रसूनवृन्दानि विकम्पयंस्तद्-
गृहं स्पृशन् सारसवारिसङ्गः ।
ववौ मरुन्मामसुराद्वियुक्तं
करिष्यतीत्यर्चनधीरिवास्य ॥४२॥

मरुत् प्रसूनवृन्दानि विकम्पयन् = The wind blows and makes the flower bunches to shake,

स्पृशन् सरसवारिसङ्गः = Wind has contact with the water of the lake and then

तद्-गृहं ववौ = The wind blew touching the house of Lord Śrī Kṛṣṇa,

मां असुराद्वियुक्तं करिष्यति इति अर्चनधीरिवास्य मरुत् ववौ = With the intention that this Lord Kṛṣṇa will relieve from the asuras and demons in whom the wind exists in the form of breaths.

The idea is that, Lord Kṛṣṇa would kill the demons and asuras and would stop their breaths then the wind / air / breath in them will stop which the wind is relieved from the demons and asuras.

Note 1 :

(i) प्रसन्नवृन्दानि विकम्पयन्— अर्चनार्थं पुष्पग्रहणं च द्योत्यते ।

By this, it is meant that the flowers are used for the archanā of Lord Kṛṣṇa.

(ii) सारसवारिसङ्गः— अनेन शैत्यं पूजाकर्तुं स्नानं उदकादानश्च द्योत्यते ।

By this the person performing pūjā should have clean bath and then should bring water for Abhisheka and pūjā.

(iii) तद्गृहं तस्य कृष्णस्य गृहं स्पृशन्— अनेन पूजार्थं प्रतिमा-स्पर्शो ध्वन्यते ॥

By this, at the time of pūjā, the sacred touch of the pratimās are implied.

(iv) असुरान् हत्वा ततः श्वासोच्छ्वासरूपिणं मां वियोजयिष्यति इत्यर्थः ॥

By killling the wicked demons and asuras like Kaṁsa, Arishṭa, Tṛṇāvṛtta, Pūtanā, Keśi etc., the wind / breath in them will be exonerated.

Note 1 :

Śrīmad Bhāgawatam 10-3-4 states :

ववौ वायुः सुखस्पर्शः पुण्यगन्धवहः शुचिः ।

A hallowed breeze coming as it did from the direction of holy Yamunā and wafting a sweet fragrance, blew delightful to the touch, blew at the time of Kṛṣṇa's avatār.

Note 2 :

In Mahābhārata Tātparya Nirnaya, this point is gloriously brought out by Śrīmad Āchārya,The Great : 13-131 says :

देहे तु यो भवदमुष्य रमेशबन्धु-
वायुः स कृष्णतनुमाश्रयदन्यपापम् ।
दैत्यं चकर्ष हरिरत्र शरीरसंस्थं
पश्यत्सु कञ्जजमुखेषु सरेष्वनन्तः ॥ १३१ ॥

Kaṁsa attained Sāyujya status as seen in some unauthoritative purāṇas is referred here.

कंसः सायुज्यं प्राप इति पुराणोक्ते गतिमाह देह इति ।

अमुष्य कंसस्य देहे रमेशबन्धुः हरेर्मित्रम् ।

In the body of Kaṁsa, the friend of Śrī Hari is Vāyu

यद्वा रमा जाया तस्या ईशः भर्ता सङ्कर्षणः तस्य बन्धुः पुत्र इत्यर्थः ।

The Master of Mahālakshmi Saṅkarshaṇa and whose Son is Vāyu.

यो वायुः अभवत्, स कृष्णतनुं आश्रयत् प्रविवेश ।

The Vāyu (the wind – the breath) which was in Kaṁsa, entered Śrī Hari – Krsna.

दैत्यं कालनेमि कंसः चकर्ष तमः प्रतीति शेषः ।

That daitya Kālanemi who was born as Kaṁsa reached eternal hell, while the other jīva Vāyu in him, entered Śrī Kṛṣṇa.

What is the authority for this ? Śrīmad Achārya states here :

पश्यत्सु सुरेषु अनन्तः – योगिप्रत्यक्षमेव प्रमाणं अत्र ।

All the yogis and Devatās saw this feature.

When Śrī Vādirāja Swāmi states here मरुत् ववौ, he has in mind the fine narration given by Śrīmad Āchārya as stated above, which serves great prameya and also the marvellous dignity and beauty of expression.

***

॥ मेघाः दिगन्तं ययुः ॥

Clouds ran away far off

जाते हरौ स्वर्पितपुष्पवर्षै-
र्गीर्भिः स्तुवद्भिः सुरसिद्धसङ्घैः ।
दूरे विधूता इव विघ्नभीत्या
मेघा दिगन्तं ययुरम्बरान्तात् ॥ ४३ ॥

हरौ जाते = When Śrī Hari – Lord Kṛṣṇa was born,

मेघा दिगन्तं अम्बरान्तात् दूरे विधूताः इव ययुः = The clouds fled to the quarters from the middle of the sky as if they were driven away from there.

सुरसिद्धसङ्घैः = This driving was done by the Devatās, siddhas and others of the clouds. Why so ? Why the clouds were driven about from that place to the corner of the sky ?

स्वर्पितपुष्पवर्षैः गीर्भिः स्तुवद्भिः विघ्नभीत्या = Because they – the Devatās and siddhas praised Lord Kṛṣṇa with words and rained on Him flowers and the clouds may obstruct the flowers from falling on Him.

Note 1 :

देवर्षिसमूहैः विघ्नभीत्या स्ववृष्टपुष्पाणां मेघव्यवधाने कृष्णसमीपगमनविधात् लक्षणविघ्नभयात् ।

The groups of Devatās, Ṛshis, Gandharvas etc. out of fear that the rain of flowers that they submit from the sky may not fall on Śrī Kṛṣṇa, due to the middle intervention of clouds, and so they were driven away from the middle of the sky to a corner to avoid obstruction.

दूरे विधूता इव – दण्डादिना अपसारिता इव अम्बरान्तात् आकाशमध्यात् ।

The clouds were taken away, just like the obstruction is removed by a stick and driven out.

Note 2 :

अम्बरान्तात् = आकाशमध्यात्—

This means philosophically from the middle of अम्बर = आकाश. This means none should be in the middle of अम्बरशब्दवाच्या लक्ष्मी

and Paramātmā Śrī Kṛṣṇa. The sūtra : 1-3-10 : ॐ अक्षरं अम्बरान्त-धृतेः ॐ. Here Paramātmā is अक्षर । The अम्बरशब्दवाच्यत्वं अथवा being the presiding deity of the space – अव्याकृत आकाश is लक्ष्मी and she supports all the world and she in turn is supported by Hari. There is none in between them to support Lakshmi and Paramātmā is Her supporter. So, for this अम्बर-आकाशमध्यात् in the middle none should be there, and their direct connection between Her and Kṛṣṇa, is brought out here.

* * *

॥ चराचरसन्तुष्टिः ॥

Happiness of all moveables and immoveables

अजन्मनस्तस्य हि जन्मकाले
चराचरं तुष्टमभूत् किलेदम् ।
तथाहि तुष्टिर्भुवि कस्य न स्याद्
अदृष्टपूर्वस्य निरीक्षणेन ॥ ४४ ॥

तस्य अजन्मनः = For Lord Śrī Kṛṣṇa there is no birth like other jīvas.

हि = this is authoritative.

जन्मकाले चराचरं तुष्टं अभूत् किल इदम् = The whole Universe of animate and inanimate articles (Jaḍa and Ajaḍa Prapañcha) became very happy and joyful.

तथा हि तुष्टिः, भुवि कस्य न अदृष्टपूर्वस्य निरीक्षणेन स्यात् ? It is right. It is justified for the whole universe to become joyful, because in the whole world who will not feel happy on seeing a thing which was not seen at all earlier ? (Everyone will happy is the sure result).

Note 1 :

अजन्मनः जन्मकाले – इति परस्परविरुद्धत्वात् अदृष्टपूर्वमिति भावः ।

The śabda 'अदृष्टपूर्वं' not seen earlier is used, because, ex-facie अजन्म and जन्म – no birth and birth are contradictory. To reconcile the same, this अदृष्टपूर्वं is used.

Note 2 :

'हि' – जननाभावस्य प्रमाणं वर्तते ।

By the śabda 'Hi' it is shown that Śrī Kṛṣṇa there is no birth, is supported by authorities.

Gītā states in 2-20 as :

न जायते म्रियते वा कदाचित्,
नायं भूत्वा भविता वा न भूयः ।

For this Parama Purusha, Paramātmā there is no birth and there is no separation of body from the jīva. For Him, the swarūpa and the body are one and the same. When in the world, one hears about Śrī Rāma and Kṛṣṇa taking avatārs with bodies, How to explain ?

भूत्वा = He remains always with Rāma and Kṛṣṇa rūpas,

कदाचित् भूयः भविता = As per His wish, He makes them available to be seen by our eyes.

अजः नित्यः = He is always permanent. (This अजः नित्यः शाश्वतः may not apply to the body of jīva).

जीवस्य देहः = But in case of Kṛṣṇa and He and His Body are inseparable and are one and the same.

All His avatāras and rūpas are eternal and always exist. As per His will and discretion they manifest and become visible to the devotees.

Note 1 :

पूर्वमदृष्टं = अदृष्टपूर्वं—

Not seen earlier. For Mahālakshmi when this śabda is used by Her, it has to be very carefully understood. When Lord Narasimha came out of the pillar to save the devotee Prahlāda and when the Devatās submitted to Her, to Him, when He exhibited anger from the worldly point of view, Mahālakshmi replied as :

"साक्षात् श्रीः प्रेषिता देवैः दृष्ट्वा तन्महदद्भुतम् ।
अदृष्टाश्रुतपूर्वत्वात् सा नोपेयाय शङ्किता ॥" ॥ २ ॥

Śrīmad Āchārya resumes us, by stating in the Nirṇaya :

अदृष्टाश्रुतपूर्वत्वात् अन्यैः साधारणैः जनैः ।
नृसिंहं शङ्कितेन श्रीः लोकमोहाय नो ययौ ॥

When it is expressed by Mahālakshmī as "Not seen, not heard", they are applicable to ordinary person only, but not to Her. She has seen earlier and is always that Maṅgaḷa rūpa of Narasimha. Only to delude the wicked, she did not go near to Him.

Then a further question may crop up, then for Mahālakshmī if she has seen the rūpa earlier, then where is the question of तुष्टिः अपूर्वत्वेन ? How can she be happy as though not seen earlier ? This could be possible by His

"अचिन्त्य ऐश्वर्य शक्तिः ॥"



॥ पित्रोर्निगडबन्धमोचनम् ॥

Release of parents from the handcuff – prison

शरीरिणां स्थावरजङ्गमानां
निरीक्षणेनैव विमुक्तिदोऽहम् ।
इतीव विख्यापयितुं स दृष्टो
जहार पित्रोर्निगडस्य बन्धम् ॥ ४८ ॥

सः पित्रोः निगडस्य बन्धनं दृष्टः जहार = Lord Krṣṇa saw by His mere sight the bondage iron-fetters of His parents are removed.

शरीरिणां स्थावरजङ्गमानां निरीक्षणेनैव अहं विमुक्तिदः इतीव विख्यापयितुं = Myself by merely seeing the creatures would remove the bondage and keep them in release out of the bodies of the moveables and immoveables. (Not by any other means – the mere "Kāruṇya Dṛshṭi" is enough.

Note 1 :

दृष्टः— by mere sight – Śrī Vadirāja Mahāprabhu has stated only from काठकोपनिषत् :

भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥

Note 2 :

कृष्णजननानन्तरं कंसकृतनिगडबन्धो निर्गतः इति पौराणिकी कथा ।

When Lord Śrī Krṣṇa took avatār, in the prison cell, the parents hand-cuffs were split, automatically. The Purāṇic story goes like this, bringing the glory of Śrī Krṣṇa Mahāprabhu.

Note 3 :

Almost the same śloka with idea, is found in Śrīmad Bhāgawatam : 1-2-22.

भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि दृष्ट एवात्मनीश्वरे ॥

तयोः देवकीवसुदेवयोः निगडस्य कंसकृतशृङ्खलायाः बन्धं जहार = परिहृतवान् । कृष्णजननानन्तरं कंसकृतनिगडबन्धो निर्गतः ॥

For Devakī and Vasudeva, the iron fetters by which Kaṁsa had imprisoned them got released immediately by the Kāruṇya dṛṣṭi of Lord Kṛṣṇa. This is no wonder by the anādi time immemorial bondage itself is released by His dṛṣṭi.

बन्धको भवपाशेन भवपाशात् च मोचकः ।
कैवल्यदः परं ब्रह्म विष्णुरेव न संशयः ॥

"Bondage" **though anādi still**, it is absolutely under the control of Śrī Viṣṇu and so He is the person to release us from such bondage.

* * *

॥ वसुदेवदेवकीकृता कृष्णस्तुतिः ॥

Stotra by Vasudeva and Devakī of Lord Kṛṣṇa

एतत्पितृत्वप्रथया भयं स्यात्
पापादितीड्यं पितरौ गुणाढ्यम् ।
ज्ञानात्मकस्त्वं प्रकृतेर्विदूर-
स्तावस्तुतां तात इतीशमस्य ॥ ४६ ॥

एतत्पितृत्वप्रथया भयं स्यात् पापादितीड्यं पितरौ = His parents (Vasudeva and Devakī) were very much afraid that the fame of

their being Śrī Kṛṣṇa's parents was a sin and so they may fall into hell in the world after death. (or here die at the hands of the cruel demon Kaṁsa).

गुणाढ्यं ज्ञानात्मकस्त्वं प्रकृतेः विदूरस्ताः अस्तुतां तात इति ईशं अस्य = So the parents Vasudeva and Devakī praised Śrī Kṛṣṇa who is worthy of praise and filled with auspicious attributes.

कृष्ण त्वं ज्ञानात्मकः - ज्ञानस्वरूपी = You are the form of knowledge.

प्रकृतेः विदूरः = You are different from Prakṛti.

अस्य जगतः तात - पिता = You are the Father of this world.

Note 1 :

Śrī Vādirāja Swāmin so nicelly puts the truth that if Vasudeva and Devakī were to think that Lord Kṛṣṇa as their son, as per ordinary worldly usage, then it is a great sin. As a matter of fact, Vasudeva did not think so, when he saw the child, in a splendid way with four hands, jewels, silk cloth, conch and Chakra in the Hands. He praised and jumped in Joy, but Śrī Bhagawān has taken His avatār.

But Lord Śrī Kṛṣṇa, who is the omnipotent doer of all, again came back as a normal child with two hands etc., so that further proceedings can happen and Kaṁsa can work for his destiny etc.

So at times, Vasudeva was feeling that Śrī Kṛṣṇa, as his own son. Once Nārada, the divine sage came and gave a timely warning to him, by stating "अतिपरिचयात् अनादरणकारणम्" – This is exactly "Familiarity breeds contempt" and advises him that only great ṛshis, jñānins and tapaswins will know a fraction of his Son, but not at all others, who do not make enquiry of Brahman.

Paramātmā Śrī Kṛṣṇa is the Father of the world.

Gītā states in 11 :

पिताऽसि लोकस्य चराचरस्य

त्वमस्य पूज्यश्च गुरुर्गरीयान् ॥

* * *

॥ श्रीकृष्णस्य देवकीपुत्रत्वसमर्थनम् ॥

Śrī Kṛṣṇa is proved to be the Son of Devakī

य एष पुंत्संज्ञितनारकस्थान्

जनान् स्वनामस्मरणेन पाति ।

स दृष्टिगः सन् वसुदेवपत्न्याः

कथं न पुत्रः शतपत्रनेत्रः ॥४७॥

यः एषः पुत्संज्ञितनारकस्थान् = A son (putra) is he who save his parents from the hell called 'पुत्' – 'Put'.

सः दृष्टिगः जनान् स्वनाममात्रेण = Lord Kṛṣṇa saves all by their mere rememberance of His name and so Śrī Kṛṣṇa is their son.

वसुदेवपत्न्याः शतपत्रनेत्रः कथं न पुत्रः ? = When such is the case, Devakī, wife of Vasudeva has actually seen Him, as her Son. Then why not Lord Śrī Kṛṣṇa be her Son, (as stated in the Purāṇas) ? The answer is a big 'Yes' – which means Lord Kṛṣṇa can definitely be treated as her Son, without any hesitation.

Note 1 :

नामस्मरणमात्रं कुर्वतामप्ययं पुत्रः किल, कथं देवक्याः प्रत्यक्षीभूतः कृष्णः पुत्रो न भवेत् इत्यर्थः ।

When by mere remembering the name of Lord Kṛṣṇa, persons are exonerated from the 'पुत्'नामक hell, and so for them Śrī Kṛṣṇa can be treated as their Son. Then it can be easily stated that Śrī Kṛṣṇa is the Son of Devakī, because she has actually seen Him as her Son.

दृष्टिगः इत्यनेन माङ् मान इति धातोः मिनोति जानाति इति व्युत्पत्त्या देवक्याः मातृत्वप्रसिद्धिरप्युपपद्यते इति द्योत्यते ।

Note 1 :

This figure of speech is called "युक्तिरलङ्कारः" when a very difficult situation is solved by reason, the same is called "युक्तिरलङ्कारः" – Here to call Lord Śrī Kṛṣṇa as the Son of Devakī, is not correct as per śāstras, because there is no birth for the Lord and all are His Children. He is अज in the strictest sense. But purāṇic stories depict Śrī Kṛṣṇa as the Son of Devakī. So by the reason as given above, it is reconciled.

दुर्घटार्थस्य घटनाचातुरी = युक्तिः इत्युक्तत्वात् ॥

***

॥ वसुदेवस्य पितृत्वसमर्थनम् ॥

Proof Śrī Vasudeva as Śrī Kṛṣṇa's father

यदीयरूपं प्रकटीकरोति
पिता स तस्येति हि वेदवादः ।
तथाविधस्यानकदुन्दुभेस्तत्-
पितृत्वमप्यस्तु न तेन हानिः ॥४८॥

हि = It is said in Vedas

वेदवादः यदीयरूपं प्रकटीकरोति पिता सः तस्य इति = It is he, from the avatār of form of god manifests, then that person is indeed taken as His father.

तथाविधस्य आनकदुन्दुभेः तत्पितृत्वं अपि अस्तु न तेन हानिः = Like that, in that manner, this वसुदेव is treated as the father of Lord Śrī Kṛṣṇa. There is no harm in it.

Note :

(i) 'हि'— This sort of usage is found in the Vedas.

"जनितोत विष्णोः" (Ṛgveda 1-64-16) कविः सर्वज्ञः यः पुत्रः चतुर्मुखः स एव विश्वमकरोत् । यस्ता विष्णोर्मूर्तीः व्यजानात् विज्ञापयामास । अत एव चतुर्मुखः पितुः स्वपितुः विष्णोः पिता आसीत् । इति श्रुत्यर्थः ॥

The all knowing Chaturmukha Brahma created the Universe. He understood the Body of Viṣṇu. Therefore he is the father of "Mahā-Viṣṇu".

(ii) Paṇḍitāchārya also gloriously states : 8-19 :

करुणाकरः स वसुदेवमोददो
भगवान्पुरा हिमकरान्वयेऽभवत् ।
जितवान्दिशो दशरथोऽग्र्यसम्पदो
जनको बभूव भुवि यस्य वैरिहा ॥

Śrī Rāmachandra took avatār in Solar dynasty delighting the gods including Vasus and the eminent sages, **with Daśaratha** as His father.

दशरथः जनकः बभूव = Daśaratha was made as the father. So in another avatār (say) Paraśurāma Sage Jamadagni was made the father, and for Śrī Vedavyāsa, Sage Parāśara was made as His Father.

तेनोक्तपितृत्व-अङ्गीकारेण वसुदेवात् उत्पत्ति-अनङ्गीकारिणां अस्माकं, हानिः अनिष्टं न इत्यर्थः ।

By this way of accepting "Father" to Him, the generation from Vasudeva (वसुदेव) is not accepted and by that there is hindrance for us (for the Vedāntin).

* * *

॥ पुनः कृष्णस्तुतिः ॥

Again Stotra by parents of Kṛṣṇa

एतेनैव पुरात्मनाहमभवं त्वद्दृष्टिमार्गोऽधुना
तेनैवासमितीरयन् जनिमसौ मेने न सूनुः स्वकाम् ।
माता तं किल मानयन्त्यभिनवं विश्वं यदित्यादिना
प्राज्ञोऽसौ विनतः पिता च
विदितोऽसीत्यादिभिस्तं गृणन् ॥ ४९ ॥

एतेनैव पुरा आत्मना अहं अभवं, त्वद्दृष्टिमार्गोऽधुना तेनैव आसं इतीरयन् जनिमसौ मेने, न सूनुः स्वकाम् = Śrī Kṛṣṇa as Son of Devakī and Vasudeva, He did not accept His birth. He told His mother, Devakī, as "Oh ! mother, In your previous birth, I was visible to you, with the very same previous body.

माता तं मानयन्त्यभिनवं किल विश्वं यदित्यादिना = His so-called mother Devakī glorified the charming Śrī Kṛṣṇa in many verses ending with "Viśwam Yat" and did not accept His birth from her.

प्राज्ञः असौ विनतः पिता च = The so called father वसुदेव also, and the wife fell at His Feet.

विदितः असीत्यादिभिः तं गृणन् = prayed to Him in many verses beginning with "विदितोऽसि" and he the father also did not accept His birth from Him.

Note 1 :

Śrī Vādirāja Swāmin draws to the attention of devotees that the mother Devakī whose evidence is the prime one did not accept Śrī Kṛṣṇa as Her Son. Father वसुदेव also denied that Śrī Kṛṣṇa was born to Him. When such concentrated evidence is there, how can anyone can contend that Śrī Kṛṣṇa is their Son.

Devakī praises Śrī Kṛṣṇa : 10-3-24 to 10-3-31.

These are the five verses of Bhāgawatam, where Devakī praises Śrī Kṛṣṇa on His avatār totally disowning Him as her son born.

रूपं यत् तत् प्राहुरव्यक्तमाद्यं
ब्रह्म ज्योतिर्निर्गुणं निर्विकारम् ।
सत्तामात्रं निर्विशेषं निरीहं
स त्वं साक्षाद् विष्णुः अध्यात्मदीपः ॥

Devakī said that the child is Lord Viṣṇu Himself, the illuminator of all. The Vedas declare Him as unmanifest. He has no connection to (Prakṛti sambandha) matter. His body is अप्राकृत आनन्दादिगुणविशिष्टः । There is no transformation of vikāra of any kind to Him. He is Brahma. He is Jyoti. Each word of praise by Devakī settles that the child Śrī Kṛṣṇa is not her Son.

(1) अव्यक्तं = Paramātmā is अव्यक्तः He cannot be seen. He is very subtle.

He is called अव्यक्त because He is too subtle.

Sūtras : 1-4-2 : ॐ सूक्ष्मं तु तदर्हत्वात् ॐ

and 3-2-23 : ॐ तदव्यक्तमाह हि ॐ ॥

These sūtras explain the concept of 'अव्यक्तत्व' nature of Him and the term 'अव्यक्त' is equated to Him, in the sūtra 1-4-1 :

ॐ आनुमानिकमप्येकेषां इति चेन्न
शरीररूपकविन्यस्तगृहीतेः दर्शयति च ॐ ॥

(ii) Śrī Kṛṣṇa is called ब्रह्म – These are established in the sūtra 1-1-1 : ॐ अथातो ब्रह्मजिज्ञासा ॐ, where Śrīmad Āchārya states that ब्रह्मशब्दश्च विष्णावेव । Hence in the śloka "Viṣṇu" is also said. Further in the sūtra : 4-1-5 : ॐ ब्रह्मदृष्टिरुत्कर्षात् ॐ, it is established that Viṣṇu is Brahman, and also the reasn for the śabda is also given.

In Anuvyākhyāna śloka 17-18 : Śrīmad Āchārya states :

ब्रह्मेति च सदा ध्येयो भगवान् विष्णुरञ्जसा ।
उत्कृष्टो ब्रह्मशब्दार्थः पूर्णत्वं ब्रह्मता यतः ॥

(iii) ज्योतिः— Paramātmā is denoted by the śabda jyoti.

१-१-२४ : ॐ ज्योतिश्चरणाभिधानात् ॐ ॥

१-४-२० : ॐ ज्योतिरुपक्रमात्तु तथा ह्यधीयत एके ॐ ॥

Śrī Viṣṇu is Jyoti.

10-3-25 (10-4-26) :

नष्टे लोके द्विपरार्धावसाने
महाभूतेष्वादिभूतं गतेषु ।
व्यक्तेऽव्यक्तं कालवेगेन याते
भवानेकः शिष्यतेऽशेषसंज्ञः ॥

At the end of two paradhas – that is two fifties of Chaturmukha Brahma (after the lapse of 100 years for Chaturmukha

Brahma, which is equivalent to (3,11,04,000,00,00,000 years), all the Universe consisting of seven lower and seven higher regions are all dissolved into Him. Śrī Kṛṣṇa alone is left and so He is called ''Śesha'' – means the ''residue''. Devakī praises by the crux of the sūtra : ॐ अत्ता चराचरग्रहणात् ॐ 1-2-9, and ॐ प्रकरणाच्च ॐ 1-2-10 ।

अशेषसंज्ञः = सर्वनामा इति तात्पर्यम् – So the correct reading is अशेषसंज्ञः = सर्वनामा इति तात्पर्यम् – so, the correct reading is अशेषसंज्ञः ॥

10-3-26 :

योऽयं कालस्तस्य तेऽव्यक्तबन्धो
चेष्टामाहुः चेष्टते येन विश्वम् ।
निमेषादिर्वत्सरान्तो महीयान्
तं त्वेशानं क्षेमधाम प्रपद्ये ॥ २६ ॥

Paramātmā is called ''Kāla''. Gītā states ''कालः अस्मि'' which means गुणैः कलितत्वात् कालः – He is full with auspicious qualities. He is dear to Avyakta means Mahālakshmi. By Him only the entire world become dynamic. His time cannot be counted by anyone. Anything is only a fraction of a second and the fraction is unknown.

Śrīmad Āchārya states in Tātparya Nirṇaya as 'निमेषकान्ते' – which means a fraction of a second and that fraction is also unknown.

10-3-30 :

उपसंहर विश्वात्मन्नदो रूपमलौकिकम् ।
शङ्खचक्रगदापद्मश्रिया जुष्टं चतुर्भुजम् ॥ ३० ॥

Oh! Viśwātman, Master of the world, kindly withdraw this glorious rūpa with four Hands, having Conch, a discus, a mace and a lotus.

10-3-31

विश्वं यदेतत् स्वतनौ निशान्ते
यथावकाशं पुरुषः परो भवान् ।
बिभर्ति सोऽयं मम गर्भगोऽभूत्
अहो नृलोकस्य विडम्बनं हि तत् ॥ ३१ ॥

Devakī here in so clear terms declare that Kṛṣṇa was not born to her. She says : "It is true that Śrī Krsna is Supreme Person. At the end of the Kalpa, He only holds all the chetanas, jaḍas and all in His Belly. That His body has so much space is undoubted. To enter, the womb of Devakī with such body is really out of अचिन्त्यशक्तिः only and you have done it so as such and is **acting like a human being** only".

वसुदेव praises Lord Krṣṇa who was just born in Śrīmad Bhāgawatam from 10-3-13 to 10-3-22, He totally disowns that the child was born to him.

10-3-13 :

विदितोऽसि भवान् साक्षात् पुरुषः प्रकृतेः परः ।
केवलानुभवानन्दस्वरूपः सर्वबुद्धिदृक् ॥ १३ ॥

Vasudeva says : "Oh! Kṛṣṇa, you have been directly known to me, as the Supreme Person. You exist beyond Prakṛti. You are of Ānanda-Swarūpa".

He says that Śrī Kṛṣṇa is :

ॐ आनन्दमयः अभ्यासात् ॐ ॥ १-१-१२ ॥

10-3-21 :

त्वमस्य लोकस्य विभो रिरक्षिषु-
र्गृहेऽवतीर्णोऽसि ममाखिलेश्वर ।
राजन्यसंज्ञासुरकोटियूथपै-
र्निर्व्यूह्यमाना निहनिष्यसे चमूः ॥ २१ ॥

Vasudeva prays, "Oh ! Lord intending to protect this Universe, the Ruler of all, has now descended in my house. You will extirpate armies led by numberless Asura chiefs passing under the name of Kshatriya princes".

Like this, वसुदेव also disagrees the child to be his own child.

* * *

॥ प्रादुर्भावो हरेः जातः ॥

Avatār of Śrī Hari now as Śrī Kṛṣṇa

जानाति माता परमात्मजातं
नूनं पिताऽपि क्वचिदेव लोके ।
ताभ्यामनङ्गीकृतकृष्णजन्म
को वा पुमान् साधयितुं समर्थः ॥५०॥

Śrī Vādirāja Mahāprabhu here states the evidence of the mother, is the prime one to justify its birth to her. Now also in the courts, it is held that the word of the mother is the last one which is not rebuttable and it is absolutely binding on the courts. The Paramātmā laid down in this śloka is followed in all courts, when a dispute arises as to the parentage of a child.

माता परमात्मजातं नूनं जानाति = Mother alone knows for certain, the son (child) born to her.

पिताऽपि क्वचिदेव लोके = In the world, the father also knows that at times.

ताभ्यां अनङ्गीकृतकृष्णजन्म = When both the mother Devakī and father, Vasudeva, have not accepted Śrī Kṛṣṇa to be born to them,

को वा पुमान् साधयितुं समर्थः = Which person will be able to prove and establish that Śrī Kṛṣṇa was their Son. (It is impossible is the conclusion).

न कोऽपि समर्थः भवति इत्यर्थः ।

Note :

''माता''—

यथा बुधस्य चन्द्रपुत्रत्वं तन्मात्रा तारयैकया ज्ञातम् तथा ॥

When the child ''Budha'' was born to his mother 'Tārā', her confirmation, that he was born to Chandra is the final answer.

ब्रह्मा तां रह आहूय समप्राक्षी च सान्त्वयन् ।
सोमस्येत्याह शनकैः सोमस्तं तावदाग्रहीत् ॥

***

॥ प्रादुर्भावो हरेः जातः ॥

Avatār of Śrī Hari now as Śrī Kṛṣṇa

स्तुतिं स्वपित्रोरवधार्य योऽसौ
बभूव पश्चाच्छिशुवेषधारी ।
असूत तं का नु तदा मृगाक्षी
पुरा पुराणाकृतिमप्रमेयम् ॥ ५१ ॥

स्वपित्रोः स्तुतिं अवधार्य यः असौ पश्चात् शिशुवेषधारी = After hearing the praise by the parents Devakī and Vasudeva, that Śrī Kṛṣṇa, of Himself later at the request of Devakī, became a child.

(He took the dress of a child – as an image of a child).

तदा मृगाक्षी पुरा तं का नु असूत = Which deer eyed lady begot Him ?

पुरा पुराणाकृतिमप्रमेयम् = Which lady again begot Śrī Kṛṣṇa's previous body with the dicuss, conch and others which cannot be known fully ?

Note 1 :

पश्चात् शिशुवेषधारी बभूव ।

He became a child of His own accord.

यदा पित्रोः सम्पश्यतः स्वयमेव शिशुः बभूव ।

When the parents were seeing Him, He Himself became like an ordinary child. This again confirms that Śrī Kṛṣṇa is not their child.

Note 2 :

At the time of praise of Lord Kṛṣṇa, both have extolled Him, as having "अलौकिकरूप" that is as the one ordinarily not seen in the world.

स्तुतिकाले विद्यमानस्य अलौकिकरूपस्य उत्पत्तिः उच्यते इत्यतः आह पुरा पुराणाकृतिं अप्रमेयम् ।

पुरा = पूर्वं, पुराणाकृतिं = पुरातनशरीरम् ।

Paramātmā is having the ancient body, which actually means that for Him body and the soul are the same and identical. There is absolutely no difference between His body and Him. This is true to Mahālakshmi. For all others, including Chaturmukha Brahma to the last Jīva, the soul and the body are different.

अप्रमेयम् = साकल्येन ज्ञातुं अशक्यं तमपि का

(1) मृगाक्षी असूतेति सम्बन्धः ।

He cannot be known fully by anyone. Not even by Mahālakshmi and Chaturmukha, then there is no question of referring to others.

(2) He is all pervasive. Gītā states : 2-18 :

अन्तवन्तः इमे देहाः नित्यस्योक्ताः शरीरिणः ।
अनाशिनः अप्रमेयस्य तस्मात् युध्यस्व भारत ॥

He is all pervasive. He is सर्वगतः, So the relationship of Bimba and Pratibimba between Lord Kṛṣṇa and Jīva is never lost. Bimba is nitya. Prati-Bimba – Jīva is Nitya. Intermediate Upādhi namely swarūpa deha is also Nitya. Finally He is अप्रमेय and so the सन्निधान is also Nitya.

* * *

॥ प्रादुर्भावो हरेः जातः ॥

Avatār of Śrī Hari now as Śrī Kṛṣṇa

यदीह जातो वसुदेववीर्यात्
तदा कुतस्तस्य विभूषणानि ।
वराम्बरं कौस्तुभरत्नमुद्यत्-
सुदर्शनं शङ्खगदादिजातम् ॥ ८२ ॥

Śrī Vādirāja Mahān adds one more reason to substantiate, that Śrī Kṛṣṇa was not the child of Vasudeva.

वसुदेववीर्यात् यदीह जातः, तदा कुतः तस्य विभूषणानि ? = If Kṛṣṇa is born out of the blood of Vasudeva, then how could it be possible to have such ornaments on His Body, when He was born. Namely,

वराम्बरं कौस्तुभरत्नमुद्यत्सुदर्शनं शङ्खगदादिजातम् = supreme cloth, Kaustubha Jewel, Sudarśana dicurs, Conch Pañchajanya and other weapons in the Hands ?

Note 1 :

Śrī Vādirāja Mahān asks here :

सुवर्णादीनां रेतोविकारत्वं न दृष्टमिति भावः ।

Gold etc. are not the outcome of the blood of वसुदेवः ।

मुकुटकुण्डल-अम्बरादि-अलङ्कार-भरितत्वेन सुदर्शनादि-आयुधधारित्वेन च अवतीर्णस्य परमात्मनः वसुदेववीर्यात् उत्पत्तिकथनं परम् असङ्गतम् इत्यर्थः ।

Śrī Kṛṣṇa appeared with crown, ear-rings and splendid golden silk-pītāmbara, and Śankha, Chakra, Padma and Gadā in the four Hands. These cannot be the outcome or the resultant of Vasudeva's blood. It is highly improper and would be idiotic. So, Śrī Kṛṣṇa is not born to Vasudeva and Devakī.

As a matter of fact, Śrīmad Bhāgawatam states : (10-3-9 and 10) of Śrī Vasudeva's having the great darśan of the Child :

तमद्भुतं बालकं अम्बुजेक्षणं
चतुर्भुजं शङ्खगदार्युदायुधम् ।
श्रीवत्सलक्ष्मं गलशोभिकौस्तुभं
पीताम्बरं सान्द्रपयोदसौभगम् ॥ ९ ॥

महार्हवैदूर्यकिरीटकुण्डल-
त्विषा परिष्वक्तसहस्रकुन्तलम् ।
उद्दामकाञ्च्यङ्गदवङ्कणादिभिः
विरोचमानं वसुदेव ऐक्षत ॥ १० ॥

Note :

This verse is under "आक्षेपालङ्कारः"॥

* * *

॥ प्रादुर्भावो हरेः जातः ॥

Avatār of Śrī Hari now as Śrī Kṛṣṇa

अहो पिशाचा अपि देहि देहे
गतागतं सक्तियुता लभन्ते ।
अनन्तशक्तेः परमस्य न स्यात्
कुतो बहिर्निर्गम एव तर्हि ॥ ५३ ॥

पिशाचाः अपि देहि देहे गतागतं शक्तियुता लभन्ते अहो = Even ghosts possessing certain powers obtain for their exist and entry the bodies of creatures.

परमस्य अनन्तशक्तेः कुतः न स्यात् बहिः निर्गम एव तर्हि = When such is the case, why cannot the Supreme Kṛṣṇa with His unlimited powers have the exist alone ? It is wonderful.

Note 1 :

ग्रहस्य प्रवेशो गर्भः पुनः मन्त्रादिना अपसरणे उत्पत्तिः न हि जायते ।

When the garbha enters inside mantras, it is possible to take that out, so that production of child does not take place.

किन्तु तादृशशक्तियुक्तत्वात् प्रवेशनिर्गमनमात्रं यदि तर्ह्यनन्तशक्तेः अपरिमितसामर्थ्ययुक्तः अस्य परमस्य सर्वोत्तमस्य कृष्णस्य बहिर्निर्गम एव, देवकी-उदरात् बहिः अपसरणमात्रे कुतः कस्मात् न स्यात् ।

When such being the position, in the case of Śrī Kṛṣṇa has unlimited śakti, for Him it is so easy to come out of the Belley of Devakī.

Note 1 :

अहो— Wonderful or pitiable.

अहो अल्पसामर्थ्ययुक्तपिशाचेषु विद्यमानः विश्वासः अनन्तबले परमात्मनि नास्तीति परमात्मनः उत्पत्तिं अङ्गीकुर्वतां पामराणां मौर्ख्यं अतो आश्चर्यमित्यर्थः ॥

The ghost which has very little power is able to do such feature, of entering into the garbha and coming out of its volition. When this is possible, for Paramātmā who is omnipatent has no such power, are thought of by some foolish ignorant. This is really wonderful.

अहो suggests this pity towards those foolish and wicked person.

* * *

॥ प्रादुर्भावो हरेः जातः ॥

Avatār of Śrī Hari now as Śrī Kṛṣṇa

यदा नृसिंहाकृतिराविरासीत्
पदाहतस्तम्भवराद्धि पूर्वम् ।
तदा नु का स्त्री सुषुवे मुकुन्दं
स कस्य वीर्यादजनिष्टकायः ॥ ५४ ॥

पूर्वं पदाहतस्तम्भवराद्धि यदा नृसिंहाकृतिः आविरासीत् = In the past, when the demon King Hiraṇyakaśipu kicked the pillar, Paramātmā, the bestower of Moksha, came out of the

pillar in the form of Narasimha, similar to man and similar to lion.

तदा नु का स्त्री मुकुन्दं सुषुवे = At that time, which woman gave birth of Him ?

सः कस्य वीर्यात् अजनिष्ट कायः = From the blood of which purusha, the body of Narasimha was produced ?

Note 1 :

Śrī Vādirāja Mahāprabhu has based this verse on Mahābhārata Tātparya Nirṇaya verse 12-63 :

यथा पुरा स्तम्भत आविरासी-
दशुक्ररक्तोऽपि नृसिंहरूपः ।
तथैव कृष्णोऽपि तथाऽपि माता-
पितृक्रमादेव विमोहयत्यजः ॥

In the past Paramātmā Narasimha came out of the pillar without any connection to blood, flesh etc. Like that, now Śrī Kṛṣṇa also came out, even though He had Devakī and Vasudeva just to act as His parents. This 'Aja' who has no birth to delude the wicked has done like this.

अशुक्ररक्तोऽपि वीर्यरक्तसम्बन्धरहितः एव नृसिंहरूपः हरिः इत्यर्थः ।

कृष्णः अपि यद्यपि तथैव नृसिंहावतारवत् अशुक्ररक्तश्चेत्यर्थः । तथापि अजः कृष्णः मातापितृक्रमादेव मातापितृक्रमानुसरणमात्रात् एव विमोहयति असुरान् इति शेषः ॥



॥ प्रादुर्भावो हरेः जातः ॥

Avatar of Śrī Hari now as Śrī Kṛṣṇa

तथैव माया हरिणोपदिष्टा
बभूव नन्दस्य कलत्ररत्ने ।
हरिस्तुगित्यादिविमोहराशे-
र्भविष्यतोऽस्यामिव मूलभूता ॥८८॥

तथैव माया हरिणोपदिष्टा नन्दस्य कलत्ररत्ने बभूव = Similarly Goddess Mahālakshmi who was instructed by Śrī Hari, was born as Durgā, through the best wife of the cow-herd Nandagopa.

हरिस्तुगित्यादिविमोहराशेः अस्यामिव भविष्यतः मूलभूता = The Durgā seems to be the main cause of the group of delusions such as that Śrī Kṛṣṇa was the Son etc. which would crop up later.

Note :

(i) Mahālakshmi was born to Yaśodā as 'Durgā' as per the ordes of Lord Nārāyaṇa.

(ii) She therefore came to cause the delusion in the minds of the people, that Śrī Kṛṣṇa was the Son of Yaśodā; that He is timid, that He is hungry and so on.

बभूव = दुर्गारूपेण आविर्बभूव ।

कृष्णावतारसमये व्रजे यशोदायां दुर्गा अपि अजायेतेति पौराणी कथा ।

When Śrī Kṛṣṇa took avatār, at the same time Durgā also born at the house of Yaśodā in Gokula.

Bhāgawatam 10-3-47 states :

यदा बहिर्गन्तुमियेष तर्ह्यजा
या योगमायाऽजनि नन्दजायया ॥

When Vasudeva son of Sura, who formed suddenly the fitters loosened felt inclined to stepout of the chamber, taking his Son securely in a winnowing basket covered with soft linen as waged by the Lord. that very moment Māya – Mahālakshmi who is also Aja was born through the wife of Nandagopa at Gokula.

Note 2 :

तथैव— Śrī Vādirāja Mahān, starts this verse, with this śabda, following great Śrīmad Āchārya, is due in Tātparya Nirṇaya 12-67 :

तदैव जाता च हरेरनुज्ञया
दुर्गाभिधा श्रीरनु नन्दपत्न्याम् ।
ततस्तमादाय हरिं ययौ सः
शूरात्मजो नन्दग्रहान्निशीथे ॥

तदैव = कृष्णप्रादुर्भावकाले

तथैव = तेन प्रकारेण,

Just like Kṛṣṇa, who is Aja, Mahālakshmi also was born with the connection of Garbha sthiti.

* * *

॥ प्रादुर्भावो हरेः जातः ॥

Avatār of Śrī Hari now as Śrī Kṛṣṇa

यदीह वासो मम तर्हि कंसः
सुहृद्वधक्लेशविदूर एव ।

यमातिथिः स्यादिति वीक्ष्य कृष्ण-
स्ततो व्रजं प्रत्यगमत् सुधीमान् ॥ ५६ ॥

यदीह वासो मम तर्हि कंसः सुहृत्-वधक्लेशविदूर एव = Lord Kṛṣṇa thought like this :

"In case, I were to stay here itself, then Kaṁsa will not have the agony due to the death of his friends and servants".

यम-अतिथिः स्यात् = Further Kaṁsa will be sent as a guest of Yama (which means Kaṁsa will be killed by me now itself).

कृष्णः वीक्ष्य ततः व्रजं प्रत्यगमत् सुधीमान् = Kṛṣṇa feeling this, and thinking like this, the wise Kṛṣṇa went to Gokula from the cell of His parents, in Kaṁsa's place.

Note :

The way in which great Śrī Vādirāja Swāmi expresses the ideas are magnificient and most cultured and at the time contains full of humor coupled with śāstric prameyas.

It is the desire of the Lord to eliminate all the wicked friends of Kaṁsa, before He does war with Kaṁsa. If He remained then Kaṁsa will come and do wicked deeds to Him and to His parents and in turn there will be a fight and in that Kaṁsa will definitely die. Then afterwards, the killing of Pūtanā, Śakaṭa, Tṛṇāvarta and many others make not take place. Lord Kṛṣṇa wanted them to be killed first. Further their separation will cause great pains to Kaṁsa and he will suffer and Paramātmā wished him to suffer so, before the ultimate death. Since Kaṁsa has tortured many, many innocent souls, including his own father Ugrasena, Lord Kṛṣṇa wanted Kaṁsa to die step by step. So Śrī

Kṛṣṇa started to Gokula, so that Kaṁsa would send his servants, friends and they can be done way with.

The śabda 'धीमान्' used as an adjective to Śrī Kṛṣṇa draws in it, those wise ideas that He had in mind.

सः धीमान् विचक्षणः कृष्णः । इह वसुदेवगृहे मम वासः = अवस्थानं यदि स्यात्, तर्हि कंसः सुहृत्वधक्लेशाविदूर एव = सुहृदां मित्राणां पूतनादीनां वधः स्वेन करिष्यमाणः तज्जन्मो यः क्लेशः तद्विदूर एव = तद्विमुक्त एव ॥

* * *

॥ प्रादुर्भावो हरेः जातः ॥

Avatār of Śrī Hari, now as Śrī Kṛṣṇa

न कंसभीत्याऽभिययौ व्रजं स
स्वसंश्रितानामभयस्य कर्ता ।
स्ववल्लभां नन्दकलत्रजातां
मनोरमामीक्षितुमेव सोऽगात् ॥ ९७ ॥

सः स्वसंश्रितानां अभयस्य कर्ता = That Lord Kṛṣṇa removes the fears of those who take refuge and resort to Him.

न कंसभीत्याऽभिययौ व्रजं = Hence Śrī Kṛṣṇa did not go to Gokula out of fear of the demon Kaṁsa. (It would be ridiculous to state like that).

स्ववल्लभां नन्दकलत्रजातां मनोरमां ईक्षितुमेव सः आगात् = But Śrī Kṛṣṇa went to Gokula to see His beloved wife Durgā Devī only, who was born to Yaśodā Devī, wife of Nanda Gopa.

Note :

Śrī Vādirāja Swāmin's fertile imagination in par with the vedic truth can be appreciated by the devotees here. While explaining the simple act of Lord Śrī Kṛṣṇa, being taken to Gokula, as per His directions, the Great author states :

(i) That Kṛṣṇa is the destroyer of fears of all who take refuge in Him or who resort to Him.

स्वसंश्रितानां = स्वभक्तानां अभयस्य भयध्वंसस्य कर्ता ।

Śrī Venkateśa stotra states :

श्रीनिधिः सर्वभूतानां भयकृत्-भयनाशनः ।

In fact, fear starts only out of Him and He is the destroyer of fear of His devotees.

The greatest fear is the re-birth again and undergoing the torture in the garbha and later in this world. Śrī Kṛṣṇa would see that permanent relief and release is granted to those who take asylum in Him. He is the redeemer of the greatest fear, viz. प्रकृतिसम्बन्धः – All others are only temporary. Śrī Kṛṣṇa is the destroyer of that permanent fears and for Him, where is the need to say that He can destroy the fear out of Kaṁsa, or other demons ?

(ii) मनोरमां ईक्षितुं— To see His wife Durgā Devī who was born in Gokula. This is the top quint essence of Mahā-kāvya. The śṛngāra rasa should be mild, cultured and should be very majestic and magnimous. Śrī Vādiraja Mahān is the store-house of all. Here the author shows that Śrī Kṛṣṇa cannot leave Mahālakshmī even for a second. She is 'Nitya-Aviyoginī 'नित्यावियोगिनी'' –

Separation between them is impossible. She is समना – always existing with Him. To emphasise this vedic truth, Śrī Kṛṣṇa went to Her, when She was born (took avatār) at Gokula.

Note :

This verse is in 'विभावनमलङ्कारः'' and in उपेन्द्रवज्रावृत्तम् ॥

* * *

॥ दुर्गाप्रादुर्भावः ॥

Avatāra of Durgā Devī

कवाटमुद्घाट्य गृहाणि वर्त्म
ददुः किलास्मै मम बुद्धिरित्थम् ।
वनस्पतीशो बहिरभ्रसंस्थ-
स्तदीक्षणार्थी स्वयमुद्बिभेद ॥५८॥

कवाटमुद्घाट्य गृहाणि वर्त्म ददुः किल = The doors of the prison and other palace's doors opened automatically when the father Vasudeva started to Gokula, with the Divine child, Śrī Kṛṣṇa on his head in the basket. The doors showed the way to Him.

मम बुद्धिः इत्थम् = Śrī Vādirāja Mahān says that in his opinion, the situation is like this.

वनस्पतीशः बहिः अभ्रसंस्थः तदीक्षणार्थी स्वयं उद्बिभेद = Chandra who is the Lord of the trees and herbs, and who was outside in the sky himself opened the doors, thristing for having darśan of that Mahāprabhu, Śrī Kṛṣṇa.

Note :

(i) Chandra is described here as "वनस्पतीशः" that is, the master of all trees and herbs; by this, it is indicated that he has the cpapacity to open the doors because they are made up of wood of trees for which, he is the master.

वनस्पतीश इत्यनेन चन्द्रस्य कवाटोद्भेदने सामर्थ्यं ध्वन्यते ।

(ii) Further it is a chance given by Śrī Kṛṣṇa to serve Him, when He has taken avatār in this world. Devatās actually beg Paramātmā to provide a chance to them to serve Him, when He takes different avatars.

(iii) Devatās wait and pray in a long que to have darśan of the Lord when He comes down to the Earth, as an ordinary human being. They wish to see such activities and are delighted to see the spirit of tolerance and mercy towards His devotees and how much Śrī Kṛṣṇa has come down to save His devotees and they melt away in their devotion to the Lord by seeing His generosity.

(iv) कवाटमुद्घाट्य गृहाणि वर्त्म ददुः— Even in the Jaḍa – insentient objects would obey the command of the Lord implicitly. Mere His wish or order or Desire will do. There is no need even to have contact with the object. If Śrī Kṛṣṇa just thinks that the doors should open, they would do with fear and devotion. There is no need to send any one to open the orders. Everything happens as per His mandates. This incident is an explanation of the sūtra. ॐ सा च प्रशासनात् ॐ (1-3-1).



॥ श्रीकृष्णस्य गोकुलगमने कारणम् ॥

Reason for Śrī Kṛṣṇa's departure to Gokula

करे निधायाद्भुतबालमेन-
मभूद्बहिर्निःसरतोऽस्य शौरेः ।
न तद्गृहद्वारगणोऽन्तरायः
करस्थ देवस्य कुतोऽन्तरायः ॥ ५९ ॥

अस्य शौरेः अद्भुतबालं एनं अभूत् करे निधाय बहिः निःसरतः न अन्तरायः = For Śrī वसुदेव – Son of Sura, who had the divine child Kṛṣṇa in his hands, the large number of doors were not at all, a hindrance.

न तद् गृहद्वारगणो अन्तरायः = How can there be obstacle due to those groups of doors in the palace or in the prison ?

करस्थदेवस्य कुतः अन्तरायः = When that son of Sura actually having the Lord Krsna in his hands, where is the question of any disturbance or hurdle, or obstacle to such person ?

Note :

(i) अद्भुतबालमेनं— Lord Śrī Kṛṣṇa is a very wonderful and extra-ordinary Baby. There is no comparison to Him.

Tātparya Nirṇaya states :

इमानि कर्माणि रघूत्तमस्य
हरेः विचित्राण्यपि न अद्भुतानि ।

The wonderful activities performed by Śrī Rāma, they are very peculiar and extra-ordinary. But as far as

Śrī Rāma is concerned they are not wonderful, because He has अचिन्त्य-ऐश्वर्य-शक्तिः (दुरन्तशक्तेः अथाचलस्य वैभवम्). When Lord Śrī Rāma and Śrī Kṛṣṇa, they are themselves are अद्भुत, they are wonderful in all respects and so where is the question of any wonder to them. This 'अद्भुतबालं' indicates that He has 'अचिन्त्य-ऐश्वर्य-शक्तिः'' and so the doors automatically opening and various others may be extra-ordinary and may be delightful and for Him there is no wonder at all, and **He is the wonder** of all.

(ii) 'करस्थ देवस्य'— the Skanda Purāṇa states,

शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम् ।
प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥

All hurdles will be cleared when that Viṣṇu is remembered who is of pure white clothes like the Moon, with Four glorious Hands and a smiling face. That Viṣṇu is none other than Lord Kṛṣṇa. Who is now born in Chandra Kula – not only शशिवर्णं – but in शशिकुल. He showed चतुर्भुजम् also. He laughed and smiled by seeing His so called parents to indicate that there are no parents.

* * *

॥ मेघवृष्टिः ॥

Fall of heavy rains

अगण्यगोगोकुलगोपनाश-
मभीप्सता स्वेन करिष्यमाणम् ।
अघं हि पूर्वं परिहर्तुमीष-
द्ववर्ष तस्मिन् जलदोऽधिमार्गम् ॥ ६० ॥

जलदः अधिमार्गम् तस्मिन् ईषत् ववर्ष = Rain dropped in very small quantity of water, at that time, when the divine child was being carried away to Gokula by the father.

अघं हि पूर्वं परिहर्तुं = The action of the rain is in advance to clear off the sins, which it is going to commit in future. What is that ?

अगण्यगोगोकुलगोपनाशं अभीप्सता स्वेन करिष्यमाणम् = In future at a later date this rain (as per the orders of Devendra) is going to pour down in heavy quantities at Gokula as to bring destruction to the cows, cowherds and Gokula town. The present very negligible rain by it acted as an expiation प्रायश्चित्त on its part before Lord Kṛṣṇa.

Note :

(i) Śrī Vādirāja Mahān, explains that when the child was taken to Gokula, there were few drops of rain, in a very mild order. Having that in mind, the Great author now itself brings to the heavy notice of the devotees about the disaster by heavy rain at Gokula later and repentence by Varuṇa and Devendra, for their foolish acts.

(ii) How can that small drops of rains now, can be an expiation for the future sin. This is so, because, at the time when the child was carried it is very heavy monsoon and there should be heavy downpour. But the rain did not do that. Instead, few thin drops were poured to minimise the strain for Śrī Vasudeva (son of Sura) towards the journey. By doing this sevā to the devotee of the Lord, the future sin gets expiated.

तस्मिन् कृष्णे ईषत् किञ्चित् वर्षाकालेऽपि स्वस्थूलधारां विहाय, वसुदेवस्य मार्गश्रमपरिहारो यथा भवति तथा स्वल्पं इत्यर्थः । इदानीं मार्गगमनसमये किञ्चित् जलबिन्दुप्रक्षेपेण कृतसेवां अवलोक्य करिष्यमाणं अपराधं परिहरिष्यति इति भावः ॥

* * *

॥ शेषकृतसेवाविशेषः ॥

Special sevā done by Śesha to the Lord Kṛṣṇa

यदेष देवेशितुरग्रजत्वं
बभार रोहिण्युदयाद्रिचन्द्रः ।
अघस्य तस्य प्रशमेच्छयेव
पथि व्रजन्तं फणिपः सिषेवे ॥ ६१ ॥

यदेष फणिपः = फणिनः सर्वान् पातीति फणिपः = शेषः रोहिण्युदयाद्रिचन्द्रः बभार = This Śesha was like the Moon on the Eastern Mountain, was born to Rohiṇī.

देवेशितुः = देवानां ईशितुः देवश्रेष्ठस्य कृष्णस्य अग्रजत्वं बभार = This Kṛṣṇa is the supreme of the Devatās and for Him, this Śesha became the elder brother.

तस्य प्रशमेच्छयेव पथि व्रजन्तं अघस्य सिषेवे = This Śesha served that Kṛṣṇa who is going on the way with his hoods (and prevented rain drops falling on Him). This act of Śesha was doen with the desire of getting rid of that sin – viz. Having become elder brother of Śrī Kṛṣṇa and being called as ज्येष्ठ to Him.

Note :

शेषस्य = बलरामस्य अग्रजत्वप्रयुक्त नमस्कारादिग्रहणरूपस्य अघस्य अपराधस्य प्रशमेच्छयेव अपराधपरिहारं चिकीर्षुः इव, मार्गे व्रजन्तं कृष्णं आतपत्रायिताभिः फणाभिः वृष्टिं निवारयन् सिषेवे ।

Śrī Vādirāja Mahān excels anyone author in this verse. He states that Śesha, who was born as the elder brother of Śrī Kṛṣṇa, accepted namaskārams from Him later. Due to that great sin and fault were committed by Him. To clear the effect of that sin, he, Balarāma, in advance had done sevā to Lord Śrī Kṛṣṇa, in raising up in Yamunā river and using his hoods as an umbrella to the Lord, so that rain-drops may not fall on Him.

What a spectacular imagination of this great author. There is no comparison to Śrī Vādirāja Mahāprabhu in उत्प्रेक्षा, which would bring tons of prameya to the devotees

त्वच्छत्रधारिसदृशस्य मम कुतः अग्रजत्वं इति दर्शयन्निव भेजे इत्यर्थः ॥

Śesha actually pleads and praises and worships Lord Kṛṣṇa, by stating how can He be His elder brother, when he is doing sevā like a servant holding umbrella with reverance, respect and regard to Śrī Kṛṣṇa.

Note 2 :

Śrīmad Āchārya highlights in Tātparya Nirṇaya 12-106 states :

"सेवाखिन्नो लक्ष्मणोऽग्रे हरेर्भूत्" इति । पूर्वं रामावतारसमाप्तिकाले मम सेवा नाभूदिति सेवायां सेवानिमित्तं खिन्नोऽनलंबुद्धिः यः लक्ष्मणः स रोहिण्यां अभिजातः ॥

That Śesha, served in advance to Śrī Kṛṣṇa, not being satisfied with his sevā to Him when He took avatār as Rāma.



॥ ब्रह्मादिकृता कृष्णस्तुतिः ॥

Stotra by Chaturmukha Brahma and other gods

विरिञ्चवैरिञ्चिमुखामरालिः
प्रबोधयन्तीव तदा ननाम ।
पुराणपुंसः पुरुषोत्तमस्य
नमस्कृतिं लोकविडम्बकस्य ॥ ६२ ॥

विरिञ्चवैरिञ्चिमुखामरालिः = Chaturmukha Brahma, his son Rudra and other groups of gods,

तदा ननाम = at that time, submitted namaskārams to Śrī Kṛṣṇa. That Śrī Kṛṣṇa is पुराणपुंसः the most ancient Primeval Person.

पुरुषोत्तमः = He is Purushottama and He is far superior to Kshara and Akshara groups.

अस्य नमस्कृतिं लोकविडम्बकस्य प्रबोधयन्तीव = That Mahālakšhmi, Chaturmukha Brahma, Rudra and other gods did prostrations to Him, exhibiting or demonstrating to Him, as how He should do to His father and others, when He is going to activities like an ordinary human being. They all gave Kṛṣṇa earlier preparatory tuitions.

Note :

Śrī Vādirāja Swāmin contends here that Śrī Kṛṣṇa being Sarvajña, Sarvottama and Sarvādhāra, does not know how to do namaskārams to elders, since there is none elder, or superior to Him. So a sort of practice is given now, by Mahālakshmī, Chaturmukha Brahma and others. The way in which this great author explains act of namaskārams submitted by the Devatās is

really wonderful and marvellous. In each and every word and activity, the author pushes up with great vedic sāra truths. There is no comparison to this great Śrī Vādirāja Mahān.

कृष्णस्य लोकविडम्बकस्य लोकानुसारेण वसुदेवादिषु नमस्कारं करिष्यमाणस्य कृष्णस्य नमस्कृतिं नमस्कारं प्रबोधयन्तीव कृष्णेन स्वकर्तृकस्य नमस्कारस्य प्राक् अननुभूतत्वात् अनेन प्रकारेण नमस्कारः कर्तव्यः इति प्रदर्शयन्तीव ननाम ॥

For Him, Lord Śrī Kṛṣṇa, there is none who by age or by attributes superior to Him.

वयसा गुणैश्च उत्तमस्य अभावात् । कदापि कृष्णेन पूर्वं नमस्कारो न कृतः इति भावः ।

Therefore there is no chance for Śrī Kṛṣṇa, at any time earlier to do namskārams to others, since all are younger to Him and infinite times lesser to Him in attributes.

To highlight this only, apply, Śrī Vādirāja Mahāprabhu, has used the śabda,

"पुरुषोत्तमः" क्षराक्षरपुरुषेभ्यः रमाब्रह्मादिदेवेभ्यः अत्युत्तमः इति ॥

* * *

॥ यमुनया मार्गदानम् ॥

Voluntary gesture of Yamunā river

पुरा स्वभर्तुः प्रतिबन्धकर्तु-
र्विशोषणं बन्धनमर्ककन्या ।
विचिन्त्य भीतेव ददौ मुरारेः
प्रवाहमारात्परिहृत्य मार्गम् ॥ ६३ ॥

पुरा स्वभर्तुः प्रतिबन्धकर्तुः विशोषणं बन्धनं अर्ककन्या विचिन्त्य = Daughter of Sūrya, namely river Yamunā thought like this. "Earlier my husband – (the King of Ocean – Varuṇa) did not give pathway to Lord Śrī Rāmachandra and failed to have darśan of Him for three days when He reached the shores of southern ocean. Then Śrī Rāma by His arrow saw that the sea was dried up and he was tied up with mountain.

मुरारेः भीतेव प्रवाहमारात्परिहृत्य मार्गं ददौ = Now that wife of the ocean, Yamunā out of great fear, gave way to Lord Śrī Kṛṣṇa and His father by holding up, the flow of water on one side without disturbing the easy entry of Vasudeva, with the child.

Note 1 :

Śrī Vādirāja Swāmi draws to the attention of devotees about Varuṇa's action towards Śrī Rāma, when He arrived with Sugrīva and all other monkeys to the southern ocean. He did not come for three days. Śrī Rāma out of anger on him,

समुद्रस्य विशोषणं बाणाग्रगतवह्निना शुष्कीकरणं पर्वतादिना बन्धनं च, विचिन्त्य = आलोच्य इत्यर्थः ॥

drew and shot an arrow and the fire at the tip of the arrow dried up the ocean and Varuṇa was caught and was tied up to a mountain. Now Yamunā, wife of that ocean – King remembered and she knows that Śrī Kṛṣṇa here is the same Śrī Rāma earlier. If any disturbance is done, the same fate would happen to her also and so out of great fear left way in the river by taking the flow of water to a corner and making the middle of the river dry.

Note 2 :

Tātparya Nirṇaya 8 - 10 :

स क्रोधदीप्तनयनान्तहृतः परस्य
शोषं क्षणादुपगतो दनुजादिसत्त्वैः ।
सिन्धुः शिरस्य हरणं परिगृह्य रूपी
पादारविन्दमुपगम्य बभाष एतत् ॥ १० ॥

The ocean killed by the slide glance of the Supreme Lord Śrī Rāma, flaming with rage. Ocean became dried up in a moment. It became also, along with the demons and other creatures. Then the ocean Lord Varuṇa asuming his form as Varuṇa carried on his head valuable presents came there and fell at the Lotus Feet of Śrī Rāma and praised Him.

Śrī Paṇḍitāchārya states in Madhwa Vijaya as 1-17 :

निबद्ध्य सेतुं रघुवंशकेतुः
भ्रूभङ्गसम्भ्रान्तपयोधिमध्ये ॥

By the oscillation of the eye brows of Śrī Rāma, the King of the ocean became terribly afraid.

* * *

॥ तत्र कारणम् ॥

Reasons for Yamunā giving patty way out of volition

भवप्रवाहोऽपि तवैवमेवे-
त्युदीरयन्तीव यमस्वसा सा ।
करस्थकृष्णाय दिदेश दूरे
प्रवाहमाधाय पदार्हपद्याम् ॥ ६४ ॥

सा यमस्वसा दूरे प्रवाहमाधाय पदार्हपद्यां दिदेश = That Yamunā sister of Yamadharma, kept her flow of water at a distance in the corner and told Śrī Kṛṣṇa's father thus :

भवप्रवाहोऽपि तव एवमेव इत्युदीरयन्तीव = "Even the flood of saṁsāra will be crossed by you, son of Sura, thus".

करस्थकृष्णाय = Yamunā gave वसुदेवः who has Śrī Kṛṣṇa in his hands, a foot path.

Note 1 :

When the floods of water जलप्रवाह was taken to a corner of the river, that Yamunā sister of Yamadharma Rāja tells, the father of Śrī Kṛṣṇa thus :

"My taking the Jaḷa Pravāha to a corner is a simple deed. When you have Lord Kṛṣṇa, in your hands, by His anugraha, the floods of Saṁsāra will be taken away from you; which means Moksha will be awarded to him and he will be exonerated from deaths and births".

अनेन परमात्मानं करतलामलकीकुर्वतः संसाराब्धितरणमतिसुलभमिति ध्वन्यते ॥

Whoever keeps Paramātmā in his hands, for him, this ocean of Saṁsāra is small and he can cross the same easily.

करस्थकृष्णाय— actually means having the śāstras which are glorifying about Lord Śrī Kṛṣṇa in the hands. The śastras which tell about the glories of Śrī Kṛṣṇa, are no doubt the marvellous 37 works of Śrīmad Āchārya. If a devotee has these 37 works in his hands, reads them, understands them, teaches and preaches them and being denoted to them, then such person is actually having Lord Śrī Kṛṣṇa in his hands, because Kṛṣṇa is reachable only by them and through out them.



॥ कृष्णस्य गमनवैभवम् ॥

Glorious journey to Gokula by Śrī Kṛṣṇa

विभूषणेषु प्रतिबिम्बिताहिः
प्रहृष्टपाणिद्वयरोमपत्रः ।
स कृष्णवाहो विनताङ्गजातः
पिता गरुत्मानिव वेगतोऽगात् ॥ ६५ ॥

स्वकृष्णवाहो विनताङ्गजातः पिता = Father, Vasudeva who was carrying Śrī Kṛṣṇa in his raised hands

वेगतः अगात् = went fast with his group of limbs bent with all humility, like the bird King Garuḍa – Son of Vinatā Devī.

विभूषणेषु प्रतिबिम्बिता अहिः प्रहृष्टपाणि द्वयरोमपत्रः = At that time, the Sarpa behind him was reflected in the ornaments which he had worn on his body. The hairs thrilled due to the contact of Śrī Kṛṣṇa and were like the bristling wings of Garuḍa.

Note 1 :

Here Śrī Vādirāja Mahān compares Śrī Vasudeva father of Śrī Kṛṣṇa to Garuḍa.

(i) Garuḍa will fly fast. Here Vasudeva also stepped fast.

वेगतः अगात् ।

(ii) Garuḍa is also having snake as his ornament. In the reflection by bending of Vasudeva, the Sarpa behind was reflected on the ornaments of his chest.

गरुडस्यापि सर्पभूषणत्वात् इति भावः ।

Mahābhārata states in 15-105-31 as :

पादाङ्गुष्ठेन चिक्षेप सुमुखं गरुडोरसि ।
तक्षकः कटिसूत्रं तु हारः कर्कोटकस्तथा ।
अन्यैराभरणैर्दिव्यैः भूषितं सर्पभूषणम् ॥

(iii) Due to the sambandha of Śrī Kṛṣṇa, those two hands of the father, became very very joyful and happy and the hairs stood straight on them and these two served as the two wings of the bird.

कृष्णसम्बन्धात् प्रहृष्टमुद्भूतं पाणिद्वयं हस्तद्वयं तत्र यानि हर्षोद्रतानि रोमाणि तान्येव पत्रे पक्षौ यस्य सः तथा उक्तः ॥

Note 2 :

Paramātmā is called गरुडवाहन – and so far the great author while Vasudeva was carrying the basket in which the Baby – divine child Kṛṣṇa, was there, he compared him to Garuḍa. By this, Vasudeva will also get the anugraha of Garuḍa, the permanent carrier of the Lord, as a sevā to Him, though He never requires such vehicle.

गरुत्मानिव वेगतः अगात्— Went fast like Garuḍa, This speed is atleast imaginable and so the suthor has done this comparison. When Paramātmā comes as "वायुवाहन" the speed of Vāyu is very much faster than Manas – (that is of Garuḍa) and so it is impossible to even think of it.

* * *

॥ कृष्णस्य गमन वैभवम् ॥

Glories of journey to Gokula by Kṛṣṇa

गर्जद्वार्वहदुन्दुभिः परिपठद्गन्धर्वबन्दिध्वनि-
र्हस्ताब्जे ध्वजचिह्निते स निवसन् सत्पुष्पकश्रीमुषि ।
स्वर्मुक्तामलमाल्यचामरगणश्छत्रायिताहीश्वरः
शक्राद्यैः परिवारितः पथि ययौ राजाधिराजप्रभः ॥ ६६ ॥

राजाधिराजप्रभः पथि ययौ = Lord Śrī Kṛṣṇa went along His way with the pomp and splendour of the King of the Kings Kubera, but not as a thief travelling at night.

हस्ताब्जे ध्वजचिह्निते स निवसन् पुष्पकश्रीमुषि = The lotus like palm of Vasudeva, father of Śrī Kṛṣṇa, was marked with the line of banner and which stole away the lusture of five Pushpaka plane.

गर्जद्वार्वहदुन्दुभिः = There was beating of kettle drums of thundering clouds,

परिपठद्गन्धर्वबन्दिध्वनिः = The sweet voice of the ministers of enlogising gandharvas,

स्वर्मुक्तामलमाल्यचामरगणश्छत्रायिताहीश्वरः = The multitude of Chowries of flawless garlands rained down from the heavens, the white umbrella of the serpent King Śesha were there.

शक्राद्यैः परिवारितः (पथि ययौ) = surrounded by King Devendra and other gods, the journey took place to Gokula.

Note :

Śrī Vādirāja Mahān is unable to bear or tolerate that the journey to Gokula by Śrī Kṛṣṇa with His father was not like that

of a chief travelling in the night. So in this verse, the author describes the journey, as a March by the King of Kings with all pomp and glory.

During that journey, there were :

(i) गर्जन्तः ध्वनन्तः वार्वाहाः जलधरा एव दुन्दुभयः भर्यो यसत्य सः = There were people who were beating the kettle drums from the heavens.

(ii) परिपठन्तः स्तुवन्तः गन्धर्वाः = एव वन्दिनः स्तुतिपाठकाः तेषां ध्वनिः कस्य = There were divine Gandharva singers who always sing melodiously in praise of Śrī Kṛṣṇa.

(iii) ध्वजचिह्निते ध्वजरेखया लाञ्छिते, अत एव सत्पुष्पकं विमानम् = Pushpaka Vimāna was there, because Vasudeva's holy hands contained ध्वजरेखा, like the flags of that Vimāna, by which that great father that Master of the Universe now appearing as a small Babe.

(iv) म्लानत्वादि दोषरहितानि माल्यानि पुष्पदामानि = There were garlands of flowers which would never fade out at all and they served as the Chāmara.

(v) छत्रायिताहीश्वरः छत्रवत् आचरितः छत्रायितः स चामावहीश्वरो यस्य = The serpent King Śesha behind served as the divine umbrella to Him. शेषाख्यछत्रवान् इत्यर्थः ।

Further it was श्वेतछत्र = because the body of the serpent inside will be pure white.

(vi) शक्राद्यैः इन्द्रादिदेवैः परिवारभूतैः स कृष्णः अत एव राजाधिराजः मूर्धाभिषिक्तः राजश्रेष्ठः ॥

Śrī Kṛṣṇa was surrounded reverentially by Devendra and other gods and He proceeded like Chakravarti, the King of Kings.

राजराजो धनाधिपः = Which means like Kubera, He proceeded to Gokula. With His splendour प्रभः = शोभा (another version is प्रभुः)

* * *

॥ सर्गोपसंहारः ॥

Conclusion of the first Sarga

रोम्णां हर्षणकारिणि श्रवणतः पापौघविध्वंसिनि
प्रेम्णा चिन्तयतां विचित्रविमलश्लाघ्यार्थसन्दायिनि ।
सञ्जाते भुवि रुक्मिणीशविजये सद्वादिराजोदिते
सञ्जातः सुरमण्डलीषु महितः सर्गोऽयमाद्यो मुदाम् ॥ ६७ ॥

॥ इति श्री वादिराजतीर्थश्रीपादैः प्रणीते रुक्मिणीशविजये महाकाव्ये प्रथमः सर्गः ॥

॥ श्रीकृष्णार्पणमस्तु ॥

(1) रोम्णां हर्षणकारिणि श्रवणतः = To hear the exploits of the victoriuos Lord Kṛṣṇa, the hairs on the body would stand still by wonders.

(2) पापौघविध्वंसिनि = Such hearing of the deeds of Śrī Kṛṣṇa Mahāprabhu would destroy all the sins completely.

(3) प्रेम्णा चिन्तयतां विचित्रविमलश्लाघ्यार्थसन्दायिनि = For those who meditate with love and affectin, the same gives splendid and most covetable meanings.

(4) सञ्जाते भुवि रुक्मिणीशविजये सद्वादिराजोदिते = This Great work called "Rukmiṇīśa Vijaya" done by this Good saint Vādirāja in this world. सञ्जातः brings to the devotees Dharma, Artha, Kāma and Moksha.

(5) सुरमण्डलेषु = It brings happiness also in the assembly of Devatās.

(6) सर्गोऽयं आद्यो मुदाम् = This first sarga would bring such happiness to all.

Note 1 :

The effect of the activities of Lord Śrī Kṛṣṇa, the Husband of Rukmiṇī, which are narrated in this noble and glorious work, gives the effect of :

(i) श्रवणतः = by hearing the same : रोम्णां हर्षणकारिणि = The hairs would stand still in utter dismay.

(ii) (श्रवणतः) = by hearing the same again, = पापौघविध्वंसिनि all the sins will be totally destroyed.

(iii) चिन्तयतां = by taking or meditating on them, विचित्र-विमल-श्लाघ्यार्थ-सन्दायिनि = bring special unblemished and covetable results. धर्म-अर्थ-काम-मोक्ष all will be attained.

Note 2 :

रुक्मिणीशविजये सद्वादिराजोदिते रुक्मिणीशस्य कृष्णस्य विजये पराक्रमे भुवि भूमौ सञ्जाते सति सुरमण्डलीषु देवश्रेणीषु महितः पूजितः महान् वा ।

वादिराजाः वादिश्रेष्ठाः शुकादयः तैः उदितः अभिवर्णिते रुक्मिणीश-विजये कृष्णस्य विजये ।

This means Great Śukāchārya and others who expound Śrīmad Bhāgawatam and describes the glorious various deeds of Śrī Kṛṣṇa or

this means about Śrī Vādirāja Mahāprabhu who has done this great work called "Rukmiṇīśa Vijaya", this would satisfy all including the Devatās.

Note 3 :

एकेनैव श्लोकेन कथासङ्ग्रहस्य परिच्छेदस्य च उक्तत्वात् अतिकौशलं इदम् ।

By this one śloka, the idea of the story of the whole work has been covered and also the results of such work when read with devotion, all have been narrated. This is really marvellous.

Thus the first sarga of "Rukmiṇīśa Visjaya" a fine work composed by Śrī Śrī Vādiraja Tīrtha Srīpādaṅgaḷavaru, the great Mahān.

Om Śrī Kṛṣṇārpaṇamastu.

* * *



कायेन वाचा मनसेन्द्रियैर्वा
बुद्ध्याऽऽत्मना वाऽनुसृतः स्वभावम् ।
करोमि यद्यत् सकलं परस्मै
नारायणाय इति समर्पयामि ॥

|| श्रीः ||

Revered parents of the humble Author
Śrī T. S. Rāghavendran, M.A, B.L., Advocate



Tāmraparṇī Śrī D. V. SUBBĀCHĀR, B.A., F.C.A.
Chartered Accountant, Coimbatore.

He had a glorious life of 85 years. He set an example as to how an householder should live. He was the most successful Chartered Accountant in his profession and is well known for his hard work, honesty, integrity and respected by one and all. He was the Auditor for the first finance Minister of India. He was an accredited scholar in Vedānta.

Śmty. Kāveri w/o D. V. Subbāchār

She set an example for tolerance and Pati-sevā. She performed several vratas in spite of her physical handicaps. She was a magnetic personality of love and affection to children and grand children.

Tāmraparṇī Subbāchār Rāghavendran







Popularly known as **T.S.R.**







The Humble Author is the 3rd son of Śrī D. V. Subbāchār who was a leading Chartered Accountant and a great philosopher on Vedānta Śāstras. This author is the practising Senior Advocate at Coimbatore. He secured I Rank in the Master's Degree in Statistics paper at St. Joseph College, Trichy with Mathematics as the main subject. He completed his C. A. articles and opted for law. He secured several Gold Medals and stood Presidency 1st from Madras Law college, breaking all the earlier records of the Madras University. He is also the winner of the Gold Medal from the state Bar Council, and his record stands unbroken till date. He is the Legal Adviser for leading companies, nationalised banks and religious trusts.

The author studied Dwaita Vedānta philosophy under his father and guru Śrī D. V. Subbāchār for many years. The author has been conducting classes on the Brahmasūtras, Mahābhārata, Upaniṣads, Bhagavat-Gītā and Bhāgavata. Several cassettes have been preserved by his śiṣyas. His lectures on Vishṇu-Tatwa-Nirṇaya and Madhva Vijaya are master pieces. He has submitted several papers and participated in several state level and national lavel conferences on Vedānta Śāstras and has been creditably acknowledged by the Research Scholars, Institutions and Universities.

He is the Founder-Trustee for many Charitable Institutions connected to philosophy, religion and other worldly objects. He is also rendering his services as the Joint Secretary of Śrī Madhva Siddhānta Onnāhinī Sabhā, Tiruchānur, Tirupati (A.P.) for more than two decades.

Śrī Śrī 1008 Śrī Satyātma Tīrtha Swāmījī of Śrī Uttarādī Mutt on 21-2-2007, profusely blessed Śrī TSR and conferred the Title of **'Madhva Mata Ratna'** at Hyderabad and blessed for continued sevā to vedāntic philosophy by the Anugraha of Śrī Rāma.

Śrī Śrī 1008 Śrī Vijñānanidhi Tīrtha Swāmījī of Śrī Śrīpādarāja Mahā Saṁsthānam **(Muḷabāgal Muṭṭ)** has conferred and blessed humble author with the title **'Tatwa Sudhā Ratna'** at Erode on 23-3-2006 during the centinary celebrations of Śrī Śrī 1008 Śrī Sudhīnidhī Tīrtha Mahān. Śrī Swāmījī asserted that there is no second case like that of Śrī TSR of this century.

Śrī Śrī 1008 Śrī Viśveśa Tīrtha Swāmījī of Śrī Pejavar Mutt (Udupi) has conferred and blessed the humble author with the title **'Mādhva Bhūshaṇam'** at Chennai on 4-2-2006 during the Amṛta Mahotsava of Śrī Swāmījī and observed, that it is an achievement to be noted in the Gunnies book of world records of his writting 122 books thus far.

Śrī Śrī 1008 Śrī Vidyādhīśa Tīrtha Swāmījī of Palimār Mutt (Paryāya Mutt) Udupi, on 7-4-2002 conferred the title of **'Paravidyā Pravīṇa'** on him & blessed for continued service to Vedāntic Philosophy.